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NEW SERIES, No. 16.

THE

ANNUAL MONITOR

FOR 1858,

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

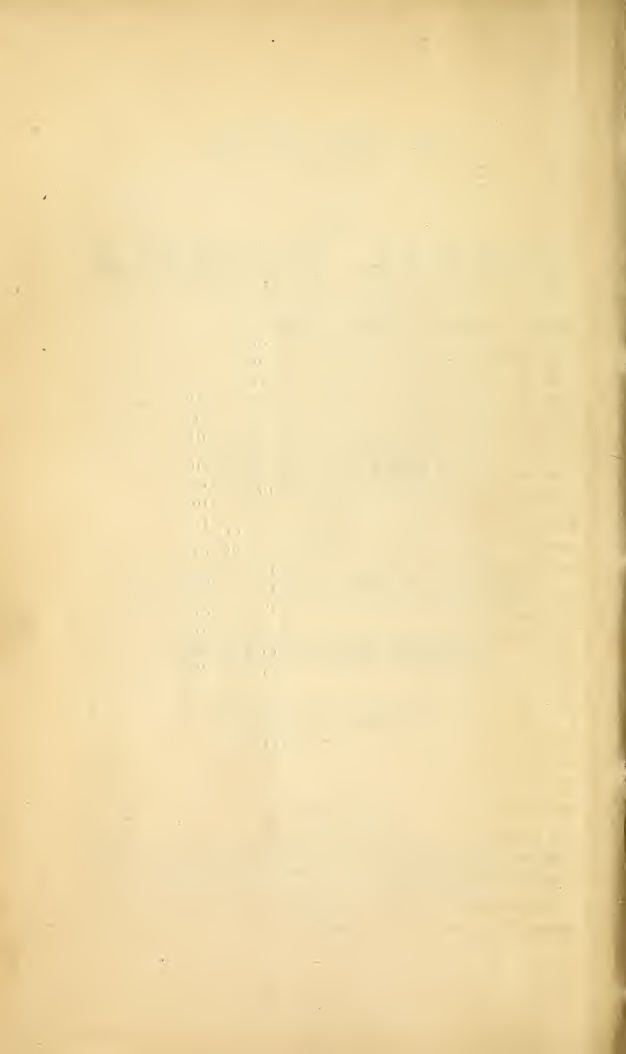
In Great Britain and Ireland,

FOR THE YEAR 1857.

L O N D O N :

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1857.



PREFACE.

1297137

AMPLE materials have again been supplied, by the kind contribution of Friends, for this little ANNUAL.

It is interesting and encouraging, from year to year, to have brought before us, in the brief memorials which accompany the Obituary, so many evidences of the work of the Spirit in the heart of the young convert, and in the larger experience of the more advanced Christian. Both afford instructive examples of that faith in Christ which "overcomes the world;" they exhibit the power of that "Godliness which is profitable unto all things, having promise of the life that now is, and that which is to come." Coupled with the records of the Primitive Church, such instances of Christian piety and devotedness are well calculated to recall the animating language of the Apostle: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Led believingly to "consider Him," who so "endured," his humble followers will not "be wearied or

faint in their minds," but, amidst all the duties and trials of life, they will be cheered by the assurance that "the God of hope" is able to "fill them with all joy and peace in believing, that they may abound in hope, through the power of the Holy Ghost."

The memorial of our late dear friend, Samuel Tuke, whose decease took place subsequently to the close of *our* year, will be dwelt upon with deep interest by the readers of the ANNUAL MONITOR. They will remember the part he took in remodelling this little periodical, and how much they owe to him for the instructive tone of the work, in the first ten numbers of the "New Series." Deeming it desirable that some record should be preserved of the "steps in life of Friends *well known* and esteemed in the Society," he felt at the same time, to use his own words, "more than willing to give the right place to the character of those steady pilgrims who have walked in their Lord's steps, though they may have been but *little known*, and have had but few talents." Far from wishing to limit "the freedom of divine mercy at the latest moment of life," he felt a godly jealousy, in connection with these records, "lest our estimate of Christian attainments should be at all lowered by anything which has a tendency to make the getting to Heaven *too much* a death-bed affair." Those who are anxious that the ANNUAL MONITOR should exercise no other than a healthy influence in the Society, will fully appreciate the practical bearing and value of these sentiments, and unite in the desire that they may be steadily kept in view.

THE ANNUAL MONITOR.

OBITUARY.

Age. Time of Decease.

JOHN ADAMSON, *Bradford,* 73 12 8mo. 1857
Yorkshire. A Minister.

“The Lord knoweth the days of the upright:
and their inheritance shall be for ever. They
shall not be ashamed in the evil time: and in the
days of famine they shall be satisfied.”

These words of the Psalmist were instructively
exemplified in the life and experience of this dear
friend. From early youth to advancing years
uprightness and integrity marked his Christian
character. Favoured to experience a growth
in grace, and in the knowledge of our Lord and
Saviour Jesus Christ, he was enabled, during the
latter years of his life, to bear a clear testimony to
the Truth as it is in Jesus, and about a year

before his death, he was recorded as a minister of the Gospel, by the Monthly Meeting to which he belonged. When the outward man became weaker and weaker, it was evident to those who knew him best, that "the inward man was renewed day by day;" and in the end the truths which he had preached to others were the comfort and rejoicing of his own soul. Allusion being made, the day before his decease, to Christ, as himself the foundation of the believer's hope, he freely responded, "It is a sure foundation—there is no misgiving now—once laid hold of in faith, it seems to grow stronger and stronger—all is love, love, love!"

"Behold the upright, for the end of that man is peace!"

FRANCIS HARVEY ABBOTT, 59 21 12mo. 1856
Glanmire, Cork.

LETITIA ALBRIGHT, 64 4 5mo. 1857
Charlbury. Widow of Nicholas Albright.

For many years this dear friend was engaged in the care and education of youth, and not a few whose eye may glance over the pages of the "Annual Monitor," will read with interest the name of one whom they remember with affection, as a teacher of their childhood and the friend of riper years.

She was the daughter of William and Sarah Impey, of London, and, from a child, was distinguished for great energy of character. When about fifteen years of age she commenced her course as a teacher, in which employment she was engaged, with little intermission, until her marriage with Nicholas Albright, in 1845. After this event she entered with lively interest into various plans for the benefit of the poor, in the neighbourhood in which she resided, and cheerfully devoted her leisure, ability, and resources to the relief of their necessities.

On her first going to Charlbury, her health, which had long been in a precarious state, appeared a little more established; but the improvement was of short duration, and for several years she was a frequent sufferer from severe pain. It was not, however, till the summer of 1856, that it became fully apparent that disease was making certain inroads on an already enfeebled constitution. In the eighth month of that year she was deprived, by death, of her beloved husband, and from that time her own indisposition continued to increase.

“Blessed are those servants whom the Lord, when he cometh, shall find watching:” and, in the case of this dear friend, it was instructive to those

about her, to observe how diligently, even with regard to outward things, she endeavoured to attend to the injunction given to the monarch of Judah, "Set thine house in order, for thou shalt die, and not live!" Her sufferings, during a season of protracted illness, were sometimes very great; but they were borne with much patience and Christian resignation. She made many instructive remarks, and frequently observed that she had no merits of her own to trust to—that all her hopes of salvation were placed on Him, who "gave his life a ransom for all." She gratefully alluded, also, to the kindness of her friends, and to the favour of having every outward alleviation that their watchful attention could supply.

Her last words were those of prayer; and the comforting evidence was afforded that she was permitted to feel that He in whom she trusted, was near to sustain her in the dying hour, fulfilling His gracious promise, "Lo, I am with you alway, even unto the end of the world."

MARTHA ANN ALEXANDER, 20 30 10mo. 1856
Cirencester. Daughter of Henry and Catherine Alexander.

RACHEL ALLASON, 57 24 10mo. 1856
Overend House, Cockermouth.

Although the last illness of this dear friend was

of a nature to preclude much verbal expression, yet abundant evidence was afforded to those around her, that her hopes were firmly fixed on the alone sure foundation, Christ Jesus.

Her walk through life was characterized by humility and unobtrusive kindness; and in her removal the poor and afflicted in her neighbourhood have lost a kind and sympathizing friend.

PHEBE ALLEN, *Hitchin*, 86 2 10mo. 1856

A Minister. Wife of Samuel Allen.

In recording the name of one so long known and much beloved, it is not easy to avoid being forcibly reminded of the interesting group of faithful Friends, who, for many years, so beautifully illustrated the Christian character, in the neighbourhood in which they lived. Their humble walk with God, their steadfast faith in Christ, their simple dependance upon the leadings of the Holy Spirit, and their self-denying obedience to the requirements of the Gospel, are still fresh and fragrant in the memory of many, who, in their earlier days, enjoyed the privilege of being intimately acquainted with them, and were often instructed and animated by the bright example of their Christian devotedness. Of this little band Phebe Allen was one of the last survivors.

She was the daughter of William and Sarah Lucas, of Hitchin, and was born there the 4th of 12th month, 1769. Her father was a man of a diffident and retiring spirit—a humble, watchful Christian, wont in word and conduct so to confess his Saviour, that the younger members of his own Meeting, whom he often drew around him, were sensible of the savour of his spirit, and seldom retired from his company without an increased love of truth and goodness. It was no wonder that the subject of this brief notice should, with ripening age, increasingly estimate his worth, particularly as she was deprived of maternal care before she attained her second year. The early loss of her own mother was, however, in a great measure repaired, after a few years, by her father's second marriage. The family were thus again provided with the rich blessing of careful and religious female oversight; and to the kind care and judicious counsel of her affectionate mother-in-law, P. A. felt herself deeply indebted, and often, in after life, bore her grateful testimony.

Though favoured with the advantages of a guarded and religious education, she was not exempt from the ordinary temptations of youth. Possessing superior tastes and powers of mind, with a very lively disposition, and open, engaging

manners, she could not fail to be both loved and admired. But the power of true religion soon shed a chastening influence over all; she was early impressed with the Divine fear, and brought under the convictions of the Holy Spirit. There is interesting and instructive evidence, that "quick and powerful" were his pleadings with her, at this period of her life, drawing her from the love of earthly things, to the love of her God and Saviour. Many and earnest were her desires and prayers that she might experience redemption through Him, and witness a thorough sanctification of heart, and renovation of life.

"O! the want of stillness," she exclaims in one of her early memoranda, "and patient submission to the fan, that can thoroughly cleanse the floor." A few days after she says: "Favoured with some fervency of desire to continue under divine notice for good, and for more ability to endure discipline." Again she remarks: "Seriously thoughtful of the rapid flight of time. Query,—what has this last year done for me? My mind struck with the thought of the possibility of passing my whole life in this feeble, dwarfish state, if timely exertions be not used."

Thus exercised in secret, before the Lord, in watchfulness unto prayer, that habit of close

self-examination, and strict scrutiny of her passing thoughts, which was characteristic of her through life, appears to have been formed. On her return from the Yearly Meeting, she records "a sense of disquietude of mind, conscious of having sustained loss in not sufficiently striving against a roving disposition, and suffering the mind to be too much divided in its attention;" and adds: "But O, how decided has my judgment been, at times, against thus putting off to a more convenient season, from an impression that the present is highly important. My heart seems comparable to the inn of old,—too full for the immortal guest."

In the Ninth month of 1794, she took a journey into Yorkshire with her brother, William Lucas, which afforded her much gratification. But amidst all that was allowably pleasing, it is interesting to notice the under-current of her feelings, which gently attracted her sensitive mind into exercise on behalf of others. "In travelling along," she remarks, "my mind, when still enough, was favoured with the feeling of great good-will towards the inhabitants of the places we passed through: but alas! how incapable I seem of bearing much of such communications, being ready to say with some formerly, 'Let not the Lord speak to us.'"

On the last day of this year the following remarks occur in her journal: "Favoured with the continuance of the Divine visitation, inclining my mind to an inward seeking and breathing after God. In the evening, at meeting, had to acknowledge that salvation belongeth unto the Lord alone. If He help us not, vain is the help of man."

Sixth month, 30th, 1797. "Have been favoured at times to taste the excellence of true silent worship, when the whole powers of the mind are resigned, and the soul breathes this language, 'Speak, Lord, for thy servant heareth;'—thou only canst help."

"How does a little painful feeling relating to outward circumstances, drive the mind to examine the state of its spiritual resources. O, that there were a more steady pursuit after that which will make for peace, looking neither to the right hand nor to the left. Should we be left in doubt or uncertainty, if this were the case? Truly, no! But perhaps we might have to bear a continual sense of our many infirmities,—and 'tis *that* the creature is apt to be so uneasy under. May I not, in my many disquietudes, be endeavouring to get reconciled to myself, but seek indeed to be reconciled to God."

Phebe Allen's first appearance in the ministry was in the early part of the year 1797; and after this act of dedication she seemed, for a time, to realize somewhat of the experience of the Psalmist, "Thou hast been a shelter for me, a strong tower from the enemy. I will abide in thy tabernacle for ever, I will trust under the covert of thy wings;" and adds: "O what reverent attention, what holy fear and self-abasement ought to be the covering of my spirit! We cannot stand, with our own covering, on ground thus consecrated."

In the Eleventh month, 1798, she accompanied a Friend in a pretty general visit to the meetings composing her own Quarterly Meeting. On her return she writes, "I had abundant occasion to look to my own standing, for truly I seem to possess very little to warrant such an exposure. A more deep indwelling with the gift, and a holy watch against the discouraging effect of inconsistency in others, is wanting, remembering it is not only what the gift does for others, but what it has done and what it would do for thee!" Continuing to use the talent committed to her in Christian humility, and to the satisfaction of her friends, she was acknowledged, in 1800, as a minister, by the Monthly Meeting of which she was a member;

and some time after she united with a Friend in a religious visit to the families of Friends in Hertford Monthly Meeting. In the prospect of this engagement, she made the following memorandum:—

“A painful sense how poor I am and weak in the faith, under the prospect of further exposure. I saw something of the necessity of the experimental part keeping pace with outward appearance, and O, may this sense abide with me, and preserve me out of a superficial and forward spirit and its activity, which tend to wound the pure life. And O, if the good Husbandman is indeed separating for a portion of work in his vineyard, may the eye of the labourer be to Him for direction, that so the work may be effectual and blessed.”

On her return from the Yearly Meeting of 1801, where she acceptably filled the office of clerk, she made the following entry: “My conspicuous station exposed me to much danger; but alas! for the signs of the times. May we wash our hands in innocency, that so we may compass thine altar, O Lord! O, for a retreat, in the inmost of the soul, from the noise of archers, and a holy pavilion, from the strife of tongues.”

Earnestly desiring that every step of her life

should be ordered of the Lord, and attended with his blessing, she was brought into much prayerful consideration, when subjects of importance were proposed to her; and it was with views like these that in 1803 she was united in marriage to Samuel Allen, then residing near Witham, in Essex. This event removed her for about five years from her native place. In prospect of this important change she thus writes: "If it be indeed according to the good Husbandman's appointment that the removal of a plant so feeble be essayed, I humbly crave it may be only under his safe direction, into a soil which may tend to nurture and expand, and that he fail not to bedew and quicken; otherwise, alas! for the blighting and decay that must ensue, or perhaps a becoming, as Israel, comparable unto an empty vine, bringing forth fruit unto himself. Lord, preserve me in heights and in depths, and give patience, under a feeling of no might of my own; enable me in seasons of strife and extremity, to compass thine altar with the prayer of living faith, and to lift up my hands unto thee without doubting, and call thee Father, and to feel that I love thee; and above all, to evince the same by a cheerful and well-timed obedience."

One of the subsequent entries in her journal is

as follows: "Returned to my sweetly quiet habitation after several weeks absence on a service of love, during which circumstances occurred whereby I long to be instructed; but it appears a sublime point of wisdom profitably to apply and understand the lessons of Providence, and for all to bless Him, 'most for the severe.'"

Again: "A desire is still mercifully preserved after increasing communion with the Source of all good, though it be obtained by the sacrifice of things dear to the natural part. Lord, strengthen thus to make a covenant with thee which shall never be dissolved!"

After residing a few years in Essex, the way unexpectedly opened for a return to Hitchin, in the prospect of which she says: "On reviewing their stripped condition a query spontaneously occurred, 'What is to be done?' when the answer as freely followed, 'Go and help them.' Our removal into that quarter did accordingly unexpectedly open."

After being settled there she writes: "An unusually sweet and quiet day, the weather both inwardly and outwardly changed, from stormy and inclement, to a spring-promising calm—something like the dawn of brighter, clearer days; such days as have of late appeared long past and

as never to return. ‘When he giveth quietness, who then can make trouble?’ O, that truth and a safe dependance may be the girdle of the reins! Gracious Lord, who remainest to be the helper of thy people, the helper of all who trust in thee: seeing that thou hast in unutterable love and mercy, through the operation of thy power upon their hearts, convinced a remnant, that to lie deeply rooted in an earthly mind is indeed the great apostacy from thee—be pleased, we humbly pray thee, to cause a shaking among the dry bones of the valley, that by thy life-giving breath there may yet be raised up advocates of righteousness on the earth—men for thee and for thy truth, to the praise of thy excellent name, which is for ever worthy.”

At another time she records the following petition: “Renewedly believing, O gracious Father, that thou art a God hearing prayer, that to thee shall all flesh come, enable us, we pray thee, to draw near. O, gather the children. Baptize our youth. Thou knowest who they are that on this account are often dropping the silent tear, and raising the secret petition for renewed ability to bring (through the many impediments) the children to thee, that thou mayst lay thy hand upon them and bless them; that so from

among the people, among whom thou hast been pleased to place thy name, there may yet be raised up 'judges as at the first, and counsellors as at the beginning,' to thy own eternal praise!"

About this time she writes:—

"Pursuing the voyage of life,
How many rough seasons we know,
When the waves of interior strife
Are ready our faith to o'erflow!
O that finding our toiling in vain,
Without the great Pilot's kind care,
We may seek Him to guide and sustain,
And anchor the vessel in prayer."

After attending the Quarterly Meeting at Hertford: "A favoured season; the day preceding, attended a Conference on the state of Society in this district. The council fire was animating to my drooping feelings, strengthening the belief that though truly reduced to a few and feeble folk, yet the real, right thing was preserved among us, and a precious degree of harmony subsisting."

In a "solemn retrospection" at the close of the year she says: "It may be signally recorded as one of trials and of mercies—of 'good unexpected, evil unforeseen'—whilst hope and fear, those inextinguishable notices of eternity (as one

expresses it) continue to suspend the balance regarding the unknown future.

O Thou sole arbiter of life and death,
If through another year Thou giv'st me breath,
Close at thy feet by prayer my station be,
Convinced I live not till I live to Thee."

Ninth month, 1st, 1827. "A solemn review of the twenty-four years of my married life, on the return of our marriage anniversary. Everything now assumes an importance with me as it favourably or unfavourably affects that great event in futurity, the end."

Eleventh month, 5th, 1834, she thus records "A mother's prayer for her own."

"Gracious Father, make them thine,
Every specious good refine,
Exercise thy just control
Through the region of the soul.
Bow the spirit, bend the will,
Thy whole purpose to fulfil.
Give with certainty to see
'We live not till we live to thee.'
Peace on earth and joy above
Flow from thy exhaustless love.
O preserve the channel free
Whence the soul aspires to Thee!
Many fears my heart assail
Lest temptation may prevail,
With its clouds to intervene,

Dim the light they once have seen, •
Chill the love and steel the heart,
And thy good spirit thence depart.
Dark the chaos—all bereft
Is the human mind when left—
O avert this fearful state,
Quicken ere it be too late."

After remarking that "the year closed under a humbling, quieting sense of continued mercy," this tenderly solicitous and watchful parent was called, at short notice, to resign a beloved and dutiful son, who had left them to settle at Dover. A child of promise snatched away by brain fever. It was a wound to her affectionate feelings, and she says she found it hard to bow to the stroke; but the prayer of her chastened spirit continued to be, "Thy will be done."

After recording her trouble at the unexpected illness of her husband, she says: "The new year of 1837 is ushered in with some revival of hope in regard to health. My heart is often penetrated with the very solemnly interesting enquiry, when calculating on a little more time, 'If not ready now, when?'"

First month, 3rd, 1839. "Amidst accumulated blessings and accommodations, a very quickening sense of the value of time profitably attends my mind, confirming the belief that frequent

introversion of mind is of great benefit to the Christian life. 'He that cometh not often to God is but lightly touched of him.' The closet long deserted becomes irksome."

Eighth month, 31st. "Left home on an embassy of love and duty [in company with her husband into Derby and Nottinghamshire] which we were favoured to accomplish, and with thankful hearts were permitted to reach our own comfortable abode."

After a journey into Dorset and Hants, commenced, in a spiritual sense, without purse or scrip, but in which she gratefully records being strengthened with animation to pursue the object in view, P. A. was again brought into domestic trial by the illness of her husband. "It suggested," she tells us, "many solemn reflections—*the last day, the last hour!* Alas! who can think worthily respecting it! Lord, strengthen our feeble nature, and give us to feel indisputably that thy sustaining arm is indeed underneath to bear up and support." About this time she penned the following:—

"TO MYSELF."

"Gather up thy wares out of the land, O. inhabitant of the fortress."

"When seventy years of summer suns and wintry snows have
pass'd,

The quick revolving wheel of time advances towards its last;

The deep memento of this theme should gain thy serious thought,

The Past, the Present, and To Come, in one close view be brought.

See matchless mercy sweetly shine through all the varied scene,

And raise a prayer, that at the end, no cloud may intervene.

Say, for thou mayest, the precious gift of life

Was ne'er possessed with less of Nature's strife :

Hygeia's blessings largely given to share

With the rich culture of parental care,

Whilst the fair stem, that nursed the infant shoot,

Early declined and withered at the root.

Heaven, all indulgent, gave a fostering arm,

Onward to steer, and shield from every harm.

Peace to her shade, by whom the blessing proved

A happy interchange of love for love.

Life's fair meridian gained, a kindred mind

Became the precious boon kind heaven assigned,

In every joy to take a lively part,

And, sharing sorrow, mitigate the smart.

Whilst good and ill alternate marked the scene,

See Hope's sustaining promise intervene ;

That rod and staff, made bare for Israel's stay,

Confirms the pilgrim's faith throughout the way ;

Though clouds and storms at noon-time dimmed the sight,

Yet, 'in the evening tide there will be light. "

1843. At the end of this year, after mentioning the decease of divers valued friends, she says, "Alas ! how can we but mourn the Church's loss ! whilst to us still closer comes the stroke of death, in stripping us of our beloved brother, W. A., who

had long been an ornament to society, in a bright and useful course of Christian benevolence—a man of amiable and engaging manners—maintaining also a just preference for the distinguishing and self-denying peculiarities of his profession as a Friend, in simplicity and godly sincerity, as before Him who looketh at the heart.”

Ninth month, 5th, 1843. “Myself seized with an alarming attack of illness, which rendered necessary close confinement to the chamber, and as much as possible also retirement from the multitude of thoughts—a season wherein the troubles of my heart were enlarged, and the prospect of returning calm at times much veiled, attended with a sense of the awful reality, that the towers of intellect may be undermined as in a moment. I was, through all, favoured indubitably to prove, that stillness before God was the one thing needful to endeavour after, in all he may permit to befall me; at length, some ground towards convalescence was obtained, and the way singularly prepared for changing our residence.”

Sixth month, 1844. “The first Yearly Meeting that we have been absent from for many years, but found satisfaction in having so concluded.”

Fifth month, 1845. “Brought under much concern about venturing to Yearly Meeting, but at

length were well satisfied to decline it, and found much comfort in the society of each other, though both much declining in health."

1846. "The latter part of First, and beginning of Second month, engaged with A. D. B. in a call from house to house, unexpected to myself, and on many accounts humiliating. 'Forgive, O Lord, we beseech thee. By whom shall Jacob arise, for he is small?'"

Fifth month, 20th. "Well satisfied with keeping our burrow whilst others we trust are equipped for the battle; the day is nearly over with ourselves; of course the night is at hand. There is for every purpose a time, and then the way is closed."

Twelfth month, 1847, she penned this supplication: "Uphold our goings in thy fear, that our footsteps slip not, Almighty God! Whilst we are brought low under the conviction, that the fear of man brings a snare, deepen also the experience, that in the Divine Fear there is strong confidence, and that thy children, such as desire to be thine on thy own terms, shall have a place of refuge, a shelter from the storm, a covert from the wind, and a shadow of a great rock in a weary land. Blessed God, let it be so. Amen."

Seventh month, 23rd, 1849. "A memorable

day; a clear intimation afforded, that wherever the spirit of pure religion is allowed its full operation in the mind, it is never found to lower our affectionate and social sympathies, but greatly to refine and enlarge them. We read the Holy Jesus wept at the grave of his friend Lazarus; and the sentiment is fully established throughout the whole of that pathetic and solemnly interesting narrative. And yet

‘The fairest joys that struck their roots in earth,
I would not rear again to bloom and fade;
I’ve had them once in their ideal worth,
Their height I’ve measured and their substance weighed.
Nor those who sleep in peace would I awake,
To have their hearts with Time’s delusions filled;
The seal that heaven has set I would not break.
Nor call the voice to lips that He has stilled.’

For the encouragement of the tried mind it seems right to acknowledge, that in a season of deep affliction, wherein with the Psalmist I have been ready to say, ‘my moisture is turned into the drought of summer,’ yet have I been permitted to see ‘the goodness of the Lord in a strong city,’ to my humbling admiration. ‘Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength.’”

Second month, 1852. “Silent waiting leads to

secret prayer, the breathing of the soul to Him who seeth in secret, whose illuminating influence, as a light that shineth in a dark place, discovers our needy condition and what to pray for. ‘Unto the upright there arises light in the darkness.’ Such deeply prove the truth of the scripture declaration, ‘The preparation of the heart in man, and the answer of the tongue is of the Lord.’”

Sixth month, she quotes the following lines:—

“How beautiful within our hearts to keep
That treasure the All-merciful has given,
To feel both when we wake and when we sleep,
Its incense round us like a breeze from heaven.
Quiet at hearth and home,
Where the heart’s joys begin—
Quiet where’er we roam,
Quiet around, within.”

Twelfth month, 26th. “No meeting for me, but deep thoughtfulness.”

31st. “*Tempus fugit*, no turning over again the leaves. Onward, onward!”

First month, 1st, 1855, Evening.—

“May peaceful quiet, solemn awe
Our earth bound spirit inward draw,
Fresh tests of love and peace to raise,
To furnish hope in added days.

“Add to our Faith, Virtue.”

Seventh month. She made the last religious entry in her own hand as follows :—

“ Make me Thine,
By a gentle decline,
Compassionate Father,
Power Divine.”

This petition was mercifully granted, and she gradually sunk away without much pain, and her mind was sweetly centred on her Lord and Saviour. On the day before her decease, she twice alluded to “the will of the Lord being done,” saying, “If the highest anthem in heaven or on earth, ever sung was, ‘Thy will be done,’ our prayers might be in a very small compass;” adding that it would be a favour, should her distressed bodily feelings, as it were between life and death, be shortened. About two hours before her close, being asked if she felt comfortable, she said, “Quite comfortable, very comfortable, a little more patience and quiet;” after which, breathing shorter and shorter, she gently passed away about three o’clock in the morning. The precious feeling of holy quiet witnessed by those who surrounded her bed, confirmed the belief that the immortal spirit had entered into everlasting rest.

Of her it may be truly said, that in a long course

of unobtrusive devotedness, she adorned the doctrine of God our Saviour. To a late period of life her society was no common treat to young and old. The sweet cheerfulness of her Christian spirit was strikingly displayed in the habit of quickly perceiving the bright side of things, and the interesting manner in which she was wont to bring that into view. Her active and vigorous mind was ever ready to suggest something tending to the gratification and instruction of those around her—to draw the mind from what is superficial and imposing, and to attract it to that which is substantial and true. Originality and genuineness, “not eloquence, but earnestness,” marked the style of her conversation, and for the youthful pilgrim she had often a word of encouragement to pursue the path of humble and self-denying faithfulness in the service of Christ. Herself favoured in early life with strong religious convictions, and knowing full well the opposition of the natural mind to the humbling doctrines of the cross, she was prepared tenderly to sympathize with those who were entering on the Christian warfare, as well as to understand those conflicts which attend the believer in his onward course, before he is entirely surrendered to the service of his Lord. Both to the young recruit and the more advanced

soldier of Christ, it may not be unprofitable to ponder her words, "*Tempus fugit*—no turning over again the leaves. Onward, onward!"

PHEBE ALSOP, *Maldon*, 77 6 12mo. 1856

Essex. A Minister. Widow of Robert Alsop.

Some circumstances in the life of this devoted follower of Jesus are so fraught with instructive interest, and her Christian course so remarkably exhibited the "fruits of the spirit," and the blessedness of that "faith which overcometh the world," that the following brief notice may not unsuitably be introduced in these pages.

In a little sketch of her life, drawn up in the sixty-first year of her age, commemorative of the Lord's merciful dealings with her, and entitled "A grateful Tribute," addressed to her children, Phebe Alsop states that she was born at Oakham, on the first of Tenth month, 1779.

Her parents, Matthew and Phebe Tanner, experienced considerable reverses in their outward circumstances, but were enabled steadily to pursue their Christian course in humble dependence upon the Lord; her mother "often saying to her children, that if they lived in the love and fear of their Heavenly Father, they would be provided for; and that this she desired for them much more than thousands of silver and gold.

It was her very frequent practice to retire alone, to read and wait upon the Lord, in which seasons her spirit was often refreshed." Phebe Alsop concludes this brief notice of her parents, by the expression of her belief that they were now at rest with Him whose goodness and mercy had followed them all the days of their lives.

On herself the tender care of these pious parents was not bestowed in vain; and she appears to have very early become sensible of the visitations of divine love, and the convictions of the Holy Spirit. Reverting to the days of her childhood, she remarks: "When very young I had strong desires to be good, and a great fear of dying, lest I should not be fit to go to heaven. When I did wrong, great was my distress, though I did not fully understand what it was that reproved me for evil. When seven years of age, I marked two lines on a sampler,—

‘Love thou the Lord, and he will be
A tender father unto thee.’

Musing upon these, I said to myself, *will* He be a tender Father unto me, a poor little child? It was thy great goodness, O my God! that thus visited my mind, giving me to see how tender and very precious the Truth is; that it cannot consent

to evil, being a swift witness against it, but causing joy and gladness as a sweet reward for obedience."

About the age of fifteen, she went to reside with an uncle and aunt at Birmingham, who had kindly sent her to a school. With them she continued seven years, and during this period the work of divine grace appears to have been confirmed in her heart. "I was indeed athirst after living water," she writes; "nothing short of this could satisfy those desires which Thou, O my Heavenly Father, in thy great goodness, hadst raised in my soul, a very unworthy one; making hard things easy and bitter things sweet, because sweetened by thy love, which in those days I felt abundantly, to the melting of my soul before thee, O Lord! How was I humbled in our religious meetings, not only in the time of silence, but also under the testimonies of many of the Lord's servants, which descended as the dew upon the tender grass. The remembrance is very fresh with me, and it would be ungrateful to shut up the Lord's lovingkindness in forgetfulness." And, recurring to a family visit received from two dear friends, who were led tenderly to sympathize with the exercised state of her mind, she observes: "I am renewedly confirmed in the

belief that great benefit would be the result of the kind care of Friends to the dear youth, in thus taking them as it were by the hand, encouraging them in their wilderness travel, and speaking, as the way opens, a word in season. How does it prove, many times, as the bread cast upon the waters, returning after many days, to the consolation of the youthful travellers Zionward, strengthening their hope in the tender care of the Shepherd of Israel."

Having been favoured to obtain peace with God, through our Lord Jesus Christ, her youthful walk was one of much circumspection and watchfulness unto prayer. Again referring to this time of early visitation, she says: "The tears I shed were many : they were not tears of sorrow ; but my heart was contrited under a sense of the Lord's great goodness to me ; and when I had sinned against his holy law in my heart, which through unwatchfulness was often the case, then did I feel separated from his love ; then did I seek Him whom my soul loved, but for a season found Him not ; and great would be my distress, neither could I be satisfied until I had obtained his favour ; and (for ever praised be his Holy name !) He, who knew the travail of my soul, did often return as a morning without clouds,

freely forgiving my offences, and melting my soul under a sense of his great goodness, raising fervent desires that I might be more watchful, and not grieve his Holy Spirit, and thereby cause his blessed presence to be withdrawn from me."

She subsequently resided for a short time near Leicester, and about the twenty-third year of her age she received proposals of marriage from our beloved friend, Robert Alsop. "This," she says, "brought me into much thoughtfulness, and fervent was my desire that I might be guided by best wisdom in this weighty affair. At length we were married at Leicester, in the Eleventh month, 1802, and in a few days reached Maldon in Essex, the place of my dear husband's abode. It was a comfortable home; we kept a small shop, and with honest industry, and I trust above all with the divine blessing, we were enabled to clear our way; though we had many outward trials, still we had much to be thankful for. Let me never forget how very mercifully we have been dealt with, many times to our humbling admiration; just in the needful time, perhaps when a traveller has been coming, and not having quite enough for the payment, the means have come unexpectedly, and from sources the most unlikely; so that we have cause to say, It is good to trust in the Lord."

She proved a true help-meet to her beloved husband; and whilst occupied in the needful attention to their temporal concerns, was careful to seek first the kingdom of heaven and its righteousness. "When engaged in the cares of business," she remarks, "which necessarily devolved upon me, and even behind the counter, the silent aspiration of my mind has been, for the lifting up of the Lord's countenance upon me; and many times, when watching my tender infant charge, have my tears been shed before him, desiring that the dear little ones might be under the peculiar care of Redeeming love and mercy, that their Heavenly Father would be pleased to bless them. I can truly say that I desired this for them, more than all the riches of this world; and surely the Lord is faithful and true, and as they keep near to their precious Saviour, he will never leave nor forsake them, but will make a way for them through the wilderness of this world, and when the warfare is accomplished, if they have been engaged to fight the good fight of faith, will at last receive them to unite for ever in an endless song of praise to the Lord God and the Lamb." She concludes the foregoing memorandum as follows: "I feel assured that if our dear young Friends would but yield their hearts

unreservedly to the Lord, with their ear open to hear, and with a willingness to obey his commands, not flinching from those purifying baptisms whereby the dross and the tin are removed, and in room thereof true holiness is produced; these would 'hear as the learned.' Surely the Lord would, in his adorable goodness, qualify many of our young men and our young women, whose feet would become beautiful upon the mountains; and in the depth of humility, under a sense of his goodness to their souls, they would at times have to adopt the language, 'I am my Beloved's, and my Beloved is mine; He hath brought me to his banqueting house, and his banner over me is love.'"

Phebe Alsop often records the privilege of entertaining Friends who were travelling in the ministry. "The sympathy of their spirits," she observes, "was strengthening to me, for my mind was under a weighty exercise, believing that, if faithful, I should be called to the ministry. This bowed me very low, from my feeling of great unfitness for such a work. Not that I shrunk from it, if I were sure it was the will of my Heavenly Father, and that he would qualify me by his Holy Spirit. Strong was my desire that I might be made holy, altogether so. My health declined

under the trial of that day; the cruel enemy telling me I never should be fit for such a work, and that all my sins would appear against me in the great day of account. My soul is humbled within me, at the gracious dealings of the Lord, not only immediately by his Holy Spirit, but also in causing several beloved Friends, who have now entered into their heavenly rest, to become as nursing mothers to me, sensible that something was required at my hands."

After passing through much mental conflict, she was at length strengthened to express these few words in a meeting for worship;—"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." After this surrender, she was favoured with a feeling of sweet peace. She was acknowledged as a minister in unity in 1820, and frequently united afterwards with her beloved husband in religious services beyond the limits of her own Quarterly Meeting. After his decease, in 1850, she was several times engaged in missions of Gospel love in different parts of this nation. She was, through life, a very diligent attender of all our religious meetings for worship and discipline, often using great exertion, in order that neither the requirements of business, nor the claims of domestic duty, might

obstruct her sharing in this great privilege. Many were the occasions when she could, with deep thankfulness, commemorate the ever watchful care of a gracious Providence ; among these were several instances of preservation under circumstances of danger in travelling.

From the memoranda which she penned on her several birthdays the following extracts are characteristic. “ This day, the 1st of 10th month, 1849, I enter my 70th year. How can I enough adore thy goodness, O Lord ! not only in granting unto me long life, but in being with me from youth to age ! I bow before thee, under a sense of thy love, and my own unworthiness of the least of all thy mercies. Be pleased to be with me unto the end, and prepare me for thy heavenly kingdom. My faith is often brought very low, but let me never distrust thy goodness ! Early this morning, on awaking, my heart turned to my Beloved ! when it sweetly passed my mind, ‘ Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and thy God thy glory ! ’ Bless the Lord, O my soul ! for his mercy endureth for ever.”

Tenth month, 1st, 1853. “ This is my 74th birthday. May I bow very low before thee, O

my Heavenly Father! for all thy many mercies, even from very early life. How was my mind visited with thy love; so that in secret places, my tears were shed abundantly, with fervent desires that if my life was prolonged, it might be to thy glory. And shall I not acknowledge thy goodness, that even to old age thou hast been with me? I adore thy mercy, Lord! I ask the continuance of the help of thy Holy Spirit, that at last, I may have a place in thy heavenly kingdom."

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On the last anniversary of her birthday, 1st of 10th month, 1856, she says: "My Heavenly Father has been pleased to continue me a sojourner upon his earth 77 years. O for a revival of living faith! I feel poor and unworthy, yet the desire of my spirit is, that I might glorify him, and that the residue of my days might be devoted to his praise." On the 12th of the same month she penned the following: "I feel, this morning, not quite well enough to go to meeting; yet I desire to worship Thee in bowedness of mind, O Thou who in matchless mercy visitedst my soul with thy love; suffer me not, now in my old age, to decline from following hard after Thee: be pleased to enable me to keep very near in spirit unto Thee who wast the dew of my youth."

A few weeks before her decease, she thus writes: "Waking in the night, the words passed my mind, 'Thou shalt dwell with me in the realms above, where thou shalt for ever praise me.' It felt very sweet to me. Fervent are my desires that I may be prepared, through Redeeming love, for so glorious an inheritance."

The following is from her last memorandum: "On the 14th of 11th month, our beloved and honoured friend, Lucy Maw, who died after a few days illness, was interred at Needham; her thankful and redeemed spirit is no doubt received into her heavenly mansion." Within a very few days after this notice, her own illness commenced. For awhile she suffered much acute pain, which she endured with remarkable patience: great prostration of strength ensued, but her spirit was clothed with thankfulness and peace—stayed on Him who had been her morning light, and who was become her evening song. Depending on Christ alone, she said; "It is all of mercy, nothing of myself: I loved the Lord in early life, and he has not forsaken me now. He has been a rock of defence, and he does not forsake me *now*." Her last utterance was of "peace" and "triumph," indicating that through the power of living faith in a crucified and risen Saviour, she had

obtained the victory, and was about to inherit the prize, even the crown of immortality and eternal life.

ANN ANTONIE, *Hulme*, 73 12 8 mo. 1857
Manchester.

THOMAS JAMES BACKHOUSE, 47 29 7 mo. 1857
Sunderland.

HANNAH BAKER, *Thirsk*. 31 2 2 mo. 1857

HENRY BAKER. Son of 32 18 2 mo. 1857
George Baker, *Askham Bryan, near York.*

MARY CAROLINE BAKER, 17 15 7 mo. 1857
Thirsk. Daughter of John and Mary Baker.

“God commendeth his love toward us, in that, while we were yet sinners, Christ died for us:”—and it cannot fail to be an object of peculiar interest, to mark the evidences of his love *taking effect* in the heart of the young believer; producing, in return, that love for Christ, and desire after holiness, which are among the surest signs of being “born of the Spirit,” and having obtained a real interest in the blessings of the Gospel. Evidences of this kind were not wanting in the short earthly career of the dear young friend whose name is recorded above.

She enjoyed good health till the tenth year of her age, when a severe cold produced consequences which she did not wholly surmount

afterwards. She was at that time a pupil at a boarding-school kept by a Friend at Leeds, where she received much Christian care and kindness. Her health being a little improved, she was afterwards removed for some time to Ackworth, and thence to York School. But her studies were frequently interrupted by illness, and she finally left the latter establishment, at the age of fifteen, in a state of serious indisposition.

There is ground for believing that her early afflictions were blessed to her, but it was not till the second year of her tarriance at the Girl's School at York, that those marks of a real change of character appeared, which could not be attributed to the effect of the love of approbation sometimes developed by association and cultivation; for her springs of action appeared to be touched and purified. To a kindly interested friend she expressed her sense of the importance of the influence of any one girl in a school—and added, that she did not understand this at first, but latterly she had felt it very much; and, though too modest to say so, it is believed that it was her endeavour to act under a sense of this conviction. It was comforting to hear her make the simple acknowledgment, that “for some time” before leaving school she had felt that her Saviour's

love was very precious to her, and that her prayer to be more watchful had been answered; and hence she had been much more happy, and felt that she loved her companions more, and was more loved by them, than was formerly the case. Even her countenance bespoke the improvement, and encouraged the belief that she had been with Jesus, and experienced the renovating power of his grace.

After her return home her health in some measure recruited, so that she was able to assist her father in his shop, and to employ her leisure hours in the prosecution of her studies. But during the spring of 1857 her strength again declined. She was removed to the sea-side; but neither change of air nor other means were availing to arrest the progress of pulmonary disease, and her symptoms left little hope of recovery. She suffered much from weakness and languor, and her physical powers were often oppressed; yet the serenity of her mind, and the cheerfulness of her deportment were instructive and consoling to those about her.

On one occasion she remarked, "I am quite resigned,"—and again, "I believe my sins are forgiven." When suffering great pain from Tic Douloureux she said, "I fear I shall be impatient; my Heavenly Father has been very merciful to me, a poor creature."

On the 9th of 7th month she appeared to be sinking; but when the family were assembled around her, she revived, and said, "I thought that I was going to Jesus—I long to go to Jesus, for ever." During the afternoon she repeatedly alluded to the expressions of confidence in God contained in the 23rd Psalm, and dwelt upon the beautiful hymn founded upon the 4th and 5th chapter of Revelations :—

"There is a happy land,
Far, far away,
Where saints in glory stand,
Bright, bright as day.
O how they sweetly sing
Worthy is our Saviour King,
Loud let his praises ring,
Praise, praise for aye !

Come to this happy land,
Come, come away;
Why will ye doubting stand ?
Why still delay ?
O we shall happy be,
When, from sin and sorrow free,
Lord, we shall live with thee,
Blest, blest for aye.

Bright in that happy land
Beams every eye,
Kept by a Father's hand,
Love cannot die.
O then to glory run,
Be a crown and kingdom won,
And bright above the sun,
We'll reign for aye."

She remarked, " Will it not be happy to be

where not a sin can enter nor a sorrow come ? ‘ Bless the Lord, O my soul, and all that is within me, bless his holy name !’ My love to all of you ; pray for me.” A while after she expressed a feeling of hope that her sins were forgiven, and inquired of her father if he thought that she might trust that she would obtain acceptance. Upon being answered that she must “ look to Jesus and confide in his mercy,” she laid still for a few minutes and then raised herself, her countenance beaming with delight, and said, “ O I am so happy now ; I know that my sins are forgiven. ‘ God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life.’ And Christ said, ‘ Come unto me, all ye that labour and are heavy laden, and I will give you rest.’ It was wrong of me to doubt, but I have no doubt now. It was but a passing cloud. ‘ Bless the Lord, O my soul, and all that is within me, bless his holy name.’”

Seventh month, 10th. When suffering extreme pain and exhaustion from coughing she said, “ My God is with me still.”

13th. Her pain seemed mitigated and she obtained some rest in the morning. During a temporary absence of her father she was worse,

but recovered again upon his return and said to him, "My Heavenly Father has revived me to see thee again; I thought I was going to Jesus. O! how I long to go; but not my will, O Lord! but thine be done! The Lord will take me in his own good time."

When the various members of the family were sent for she said to them, "I long that we may all meet in glory; I love all of you, and wish to kiss each of you, and bid farewell." This she did, saying, "You see that I am happy, very happy."

Seventh month, 15th. She continued joyful, with less pain, but sinking gradually. About noon she roused herself and said, "I feel quite resigned, and desire that the will of my Heavenly Father may be done." Her last words were, "I am very happy, quite happy," and at one o'clock she ceased to breathe.

MARY BAKER, *Northampton*. 74 11 8 mo. 1857

Widow of William Baker.

ELIZABETH BALL, 62 2 1 mo. 1857

Houndsditch, London.

WILLIAM FREDERICK 1 29 4 mo. 1857

BARKER, *Dublin*. Son of Christopher and Julia Barker.

ALFRED BARLOW, *Edinburgh*. 5 30 6mo. 1857

Son of John and Eliza Barlow.

The instructive account of the father of this beloved little boy, inserted in the Obituary of last year, will doubtless be remembered by many; and they will learn with interest that he was from babyhood of an earnest, serious character; and although he could enjoy play as thoroughly as any child, his greatest delight was to listen to reading, or to information in answer to his many questions. Some of these were too hard to solve; and when his friends had to confess ignorance, he would still, though disappointed, try to pursue the subject by asking, "Is it likely?" or by going on to some other branch.

He was a favourite companion of many older people; his manly, open bearing winning for him at once the interest and affection of those with whom he came in contact. He was delicate in infancy, but as time went on it was hoped he was gaining strength, till in the Fifth month last, more unfavourable symptoms appeared; these soon proved themselves to be disease of the mesenteric glands, which progressed almost without intermission during five weeks of decline, after which the gentle spirit took leave of the wasted clay. During this time his sufferings from thirst and weariness, &c. were very great, but he was patient, gentle, and *very loving* throughout; once

at a brighter interval, he was reminded how, a few days before, he had called for his mamma when she had gone out of the room: he looked up very anxiously, and asked, "Was it not right?" As his weakness increased, it was his greatest solace to hear reading either from the Bible or from his Scripture Story books, some of which were read over to him many times.

One day, when he was suffering very much, he repeated again and again, "I want to go away, I want to go away." His mamma asked where he wished to go, and as he still hesitated, suggested, "Is it to thy dear Saviour, and thy beloved papa in heaven?" He replied, "Yes;" and when asked if he would rather go and leave all here, he said, "I would rather go than stay; let me go, mamma, do let me go." After this she felt she could not detain him, and told him so, at which he seemed greatly relieved and comforted. A few more days of lingering, and his wish was granted; the restraint of the fragile tenement was withdrawn, and the purified and emancipated spirit was permitted, as we humbly believe, to be reunited to that beloved parent, from whom, seventeen months before, he had parted; and to that Saviour whom his infant faith had known, and whose gracious declaration is felt to be consolingly applied, that "of such is the kingdom of heaven."

- ALEXANDER BARRINGTON, 57 25 11mo. 1856
Ballitore.
- MARIA JANE BARRINGTON, 44 4 1mo. 1857
Sallymount, near Dublin. Daughter of William Barrington.
- MARY BARRON, *Chelsea*, 72 27 10mo. 1856
Widow of John Barron.
- SUSAN BASTIN, *Austell*, 76 20 7mo. 1857
Cornwall.
- WILLIAM BEARDMORE, 71 5 12mo. 1856
Newcastle-under-Lyne.
- ELIZABETH BECK, 89 24 2mo. 1857
Stoke Newington. A Minister. Widow of Thomas Barton Beck.
- ELIZABETH BELL, *Belfast*, 53 17 10mo. 1856
Daughter of Timothy Bell.
- CAROLINE BELL, *Edinburgh*, 22 16 3mo. 1857
Daughter of Robert and Margaret Bell.
- ANNA BELL, *Devonshire Place*, 45 7 4mo. 1857
Westminster. Daughter of John and Eliza Bell.
- WILLIAM BENNETT, 83 12 12mo. 1856
Nottingham.
- ELIZABETH BENINGTON, 84 11 5mo. 1857
Ackworth. Widow of John Benington.
- MARY BENSON, *Skipton*, 74 23 6mo. 1857
Yorks. Widow of William Benson.

SUSANNA BENTLEY, *Rawden*, 21 15 Smo. 1857

Daughter of Thomas Fuller and Mary Ann Bentley, of *Ipswich*.

This dear young woman had just satisfactorily completed the term of her apprenticeship at Ackworth School, and was engaged as a teacher in that at Rawden, with encouraging promise to her friends of much future usefulness. She had scarcely entered upon her new sphere of service, when she was attacked with congestion of the brain, which in a few days terminated in death. Though the nature of her complaint precluded all expression, and all access to her mind, yet was there hope and comfort in her end.

During the last years of her residence at Ackworth, her exemplary conduct and serious deportment afforded encouraging evidence that she loved her Saviour, and was endeavouring to walk in his leadings; and it was well known that she felt the duty, and experienced the privilege of prayer.

To the numerous young persons who will recollect her as their lively and energetic teacher, her sudden removal, in the morning of life, should impart a lesson of instruction.

Youth could not save her; bodily and mental vigour were unavailing; she could not even be

detained to occupy the sphere of useful and honourable labour in which she had just engaged. Death was to her an *undeniable* messenger ; and let it not be forgotten that he is an undeniable messenger to all. Let it be remembered too that the bed of death was not permitted to be to her, as it may not to many others, the place for repentance, or the accepted time in which to seek and obtain the pardoning mercy of God through the reconciling Saviour :—and, could not sorrowing survivors thankfully believe, that in time of health she had made her peace with God through Jesus Christ our Lord, they would now have the bitterness of sorrow without the sweet alleviation of the Christian's hope.

“Therefore, be ye also ready, for, in such an hour as ye think not, the Son of Man cometh.”

WILLIAM BESANKO, *Redruth*, 63 28 9 mo. 1857
Cornwall.

LYDIA BIDDLECOMBE, *Street*, 21 9 6 mo. 1857
Somerset. Daughter of Thomas and Prudence
Biddlecombe.

RACHEL BINNS, *Bristol*. 86 10 12 mo. 1856

ALICE BLAKEY, *Halifax*. 75 7 12 mo. 1856

Widow of Joshua R. Blakey.

ELIZABETH BOARDMAN, 89 30 11 mo. 1856
Waterford.

- JAMES BOWDEN, *London*. 17 22 11 mo. 1856
 Son of Josiah and Martha Bowden.
- WILLIAM BOWLEY, *Leicester*. 84 7 12 mo. 1856
- SARAH MARIA BOWRON, 16 15 7 mo. 1857
Sunderland. Daughter of John Bowron.
- SAMUEL VEALE BRACHER, 15 19 6 mo. 1857
Wincanton, Somerset. Son of James and Susan
 Bracher.
- EMILY BRADY, *Birstwith*, 16 7 1 mo. 1857
near Darley, Yorkshire. Daughter of William
 Brady.
- MARY BRADY, *Birstwith*, 56 16 3 mo. 1857
near Darley, Yorkshire. Wife of William
 Brady.
- ANTHONY WIGHAM 19 2 10 mo. 1857
 BRANTINGHAM, *Aberdeen*. Son of George and
 Elizabeth Brantingham.

This dear youth had a protracted illness of fifteen months continuance. He had complained of extreme lassitude and weariness long before serious apprehensions were entertained with regard to the state of his health, his near connexions thinking that it proceeded from his very rapid growth. In 7th month, 1856, he appeared to take cold, attended with cough, which induced them to seek for medical advice. The doctor pronounced his case a very critical, but not a

hopeless one, and suggested the propriety of trying change of air, which was had recourse to, and he went, accompanied by his sister, about forty miles inland. While here he had an attack of hemorrhage, which for a time greatly alarmed him, but from which he was favoured so far to recover as to be able to get home in the latter part of 9th month. He had, however, several similar attacks, with intervals of about two weeks. After one of these he inquired of his mother if she expected him to recover, and upon a doubtful reply being given, he appeared deeply affected; but soon after expressed his resignation and willingness to be taken away, if such should be the will of his Heavenly Father, considering it a favour to die young, thereby escaping many temptations. After this he was reduced to a state of great weakness, and for many weeks appeared to be near his end, during which time he was introduced into deep feeling with regard to his spiritual state, earnestly desiring to know more of the renovating power of divine grace, and to be fully prepared to enter into rest. He once said, "I think when I expressed myself so willing to die in the forepart of my illness, I was not sufficiently aware of the awfulness of it, and perhaps I was not ready, and I wish to be *quite* ready;" and added that

he desired to be as one of the wise virgins, having his lamp trimmed. On one occasion, when lying very still, he was heard to say, "Nothing that is impure can ever enter." After this he was permitted to gain a little strength and to get about a little; and several times expressed his desire that if restored to health, he might never forget the feelings that had occupied his mind on a sick bed, nor the resolutions that had been made there.

During this time of improvement but little was expressed on religious subjects, but it is believed that the refining process was going forward, as, after he was again confined to bed, he generally appeared very peaceful, with now and then a little desire towards recovery. He was very patient, and grateful for any little kindness shown to him; indeed his heart seemed to overflow with love, and once he said, "What a favour it is that I am so full of love;" at another time, making use of similar expressions, he added, "I think it shews that I am cared for." He spoke of the pleasure it gave him to converse on heavenly things, and remarked that a minister who had a religious opportunity with him, quoted that passage in Malachi where it is said; "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it; and a book of

remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him;" adding, "Is not that delightful?"

Once, when the Saviour was mentioned to him, he said, "I can lean upon him; I have nothing else to lean upon, nothing of my own;" which was his frequent expression. He felt his own unworthiness, and that no works of righteousness that he had done could take him to heaven, but that "it would all be in mercy, unmerited mercy;" but he believed that he had been washed, and he hoped that a white robe might be given to him—desiring to have the last five verses of the seventh chapter of Revelations read to him. At this time he could only bear to have a small portion read at once, but, as long as he was able, it was his constant practice either to read himself or be read to; and although the Scriptures always had the preference, other works also engaged his attention. The "Annual Monitors" were great favourites; and the accounts of young persons similarly affected to himself were generally picked out. On one occasion he seemed filled with astonishment

at the unbounded mercy and condescension of the Redeemer, in saving such poor sinful mortals as himself, remarking with tears, that when at school some of the boys took a few gooseberries—"and I was one of them, only think of that, to think of *stealing*!"

At one time he said, "I believe I was visited long before this illness; and often, when going into the country with parcels, I felt such desires, and could not keep from crying: but then," he added, "there were temptations." He remarked that "if admitted into one of the very lowest mansions, it would be all in mercy unmerited."

For the last few weeks of his life his strength declined very rapidly, and he was reduced to a state of great weakness, and suffered much from extreme exhaustion; but was generally preserved in a confiding state of mind. Sometimes, when allusion was made to his feelings, he would say, "I feel hopeful;" sometimes—"very comfortable." Once he said, "I believe all my sins are blotted out—I have several times felt that there was nothing standing against me,—all in mercy!" He added, "my time seems drawing to a close, but I have been greatly favoured." And a few days before the solemn close he said very sweetly, "I have felt the Saviour very near me to-day."

Feeling greatly tried with weakness one day, he said, "I feel as if I could not collect my thoughts; I am so empty, I cannot pray—pray for me;" but next morning sweet peace was again his portion, and he remarked, "it is all favour to-day." Yet, after this, he was permitted to pass through a season of sore mental conflict; and was for a time in great distress, buffeted by the cruel enemy, and unable to fix his mind on the only source of comfort. He begged those about him to pray for him, and queried if they ever heard of any one being so tried near the close. He was told that his was no singular case, when he became more composed, saying, "I must leave it all to Him;" and, after a time, he testified that his doubts and fears were all removed.

About seven o'clock in the evening of the 1st of 10th month, the last conflict commenced; and he ejaculated, "Lord, have mercy upon me!—Precious Jesus, take me to thyself!" Soon after he said, "It is sweet to think of Jesus." In another interval of comparative relief, "I am so happy" was feebly whispered. He wished to see his brothers, who were not come from business; he desired his love to them and to his father; they however soon came, and he was able to bid them farewell. A short time after, he looked up

with a most sweet expression of countenance, and said, "I am very happy—most unworthily." A little before one he enquired the hour, and soon after was favoured to pass quietly away to his everlasting rest.

MARY BROOK, *Hulme*, 81 1 6 mo. 1857
Manchester. Widow of John Brook of Shepley.

JOSEPH BROWETT, 5 21 5 mo. 1857
West Hackney. Son of Joseph Scott and Caroline Browett.

MARY GWIN BROWETT, 67 21 8 mo. 1857
Stoke Newington. Wife of Thomas Browett.

WILLIAM BROWN, *Luton*. 64 6 10 mo. 1856
 An Elder.

The exemplary and consistent life of this dear Friend attached him very closely to the more immediate circle of his acquaintance—those in religious fellowship with himself—in whose welfare he ever evinced a warm and affectionate interest; and by many others, who were not connected by the same tie, his counsel and assistance were frequently sought, as from a friend upon whose sincerity and kindness they might confidently rely. In early life he was not a member of our Society; and we have no information as to the manner or time of his conviction and admission into it. He had few advantages;

and, knowing little of the benefits derived from rightly directed parental influence, his path was strewn with a larger share of discouragement and trial than falls to the lot of many young persons in the present day. The education he received was very limited, and acquired at no slight personal sacrifice; yet he was strengthened to bear up under surrounding difficulties, to acquit himself faithfully in the discharge of the duties which devolved upon him; and in after life, he recurred with feelings of gratitude to the kindness and protecting care of his Heavenly Father, whose love and fear had early taken possession of his soul, and brought him to the saving knowledge of Christ.

Whilst employed by a relative in London, he attended Southwark meeting on the First day of the week; and "many," he remarked, "were the sweet and refreshing seasons I enjoyed there." That he highly valued the opportunity for assembling with his Friends for the solemn purpose of divine worship, was subsequently evidenced, when he commenced business in Luton; his endeavours to let no temporal engagements stand in the way of a regular discharge of this religious duty, were marked; nor less so was the seriousness of his demeanour upon these occasions, which, he

acknowledged, often proved seasons of spiritual blessing to him.

He early felt the cares of business to stand in the way of his spiritual growth, and the one to decrease with the gradual extension of the other. In reference to this period he remarked: "many were my omissions—partly the effect of much business. I had it in my power to become rich; but finding I had enough, I declined the further pursuit of it, and I have never regretted taking the step." This was when he had just passed the meridian of life, the remainder of which was spent in much quiet seclusion, mostly within the precincts of home. It was his practice to pass some hours of each day in the perusal of the Sacred volume, and in dwelling upon its highly valued contents. The writings of some of our early Friends were also frequently enjoyed by him. He was not given to much expression of his opinions, except when the welfare of others called forth a word of counsel or a few short sentences, embodying the result of his own experience and well-matured judgment upon matters in question. In this way he was useful to many; and, though not gifted as some are, his example affords encouraging ground for the belief, that, with the two as with the five talents, a blessing

accompanies the faithful endeavour rightly to fulfil the individual trust in the service of Him who has bestowed it. To do this appeared to be the frequent and prayerful desire of this dear Friend, whilst holding on his way in the comparatively retired path cast up for him.

During the latter years of his life he filled acceptably the office of Elder in his Monthly Meeting. In this capacity his heart could sympathize with those who stood in need of comfort; and, when required, expression was given in the tone of affectionate encouragement, to keep close to the unerring Guide, who would rightly direct under every varied difficulty. Whilst holding very humble views of his own fitness for this and other services in the church, he was unwilling to shrink from the discharge of such as he believed to be required of him; seeking rather, in meekness, to press forward toward the mark, than to plead the excuse of not having reached to that growth which he desired.

His testimony to the value and importance of a regular attendance of meetings was borne to the last, often, when in the opinion of his friends, his bodily weakness hardly warranted such an effort. He went there on a First day morning a few weeks previous to his death, when tokens of incipient

disease were strongly indicated. Throughout his subsequent illness, when equal to the exertion, he frequently requested that Friends who called might be introduced to his chamber; and to some of these he expressed his strong desires for the welfare of our little Society, which he was deeply sensible could only be livingly strengthened and kept up by humble reliance upon the Gospel of our Lord and Saviour Jesus Christ, brought home to the heart by the power of the Holy Ghost, and self-denying obedience to his requirements. In reference to his own feelings in the prospect of death, and in the retrospect of his past life, he observed, with much emphasis, "I have nothing of my own to lean upon—if only an admittance into the heavenly kingdom be granted me, it will be through free, unmerited grace; nothing," he repeated, "but unmerited grace." The evening previous to his decease, to several Friends who were present he expressed his anticipation that the approaching night might be the last he should pass upon earth; and if so, he said he was about to depart "in love with all his friends—yes, and with all the world."

With much calmness and decision, he made what he considered requisite arrangements for the few succeeding hours of his continuance; and

early in the morning those of his relatives within call were summoned to witness his last gently drawn breath.

DAVID BROWN, *Tibshelf,* 71 24 10 mo. 1856
Derbyshire.

THOMAS BROWN, 57 11 12 mo. 1856
Stoke Newington.

This dear Friend, having resided more than forty years at Ackworth School, became extensively known, and, we believe, as extensively esteemed. On the termination of his apprenticeship, in 1820, he was appointed one of the writing masters. Under various altered arrangements, he remained in the service of the Institution till the spring of 1854; when he was obliged, by failing health, to relinquish his official connexion with it. He had, for some time previously, been relieved from the arduous duties of the school-room; and, among other services, was for several months engaged in revising and carrying through the press an entirely new edition of that well-known manual—the “Ackworth Vocabulary.” For many years previous to leaving, he had been the senior teacher in the school.

Distinguished by a scrupulous punctuality in the discharge of his daily duties, and by amiable and consistent Christian conduct, his influence for

good on the young men with whom in succession he was associated as teachers, was powerful; nor was it confined to them: it was by no means small on the other officers of the Institution with whom he was less intimately connected. His instructive example still lives in the hearts of his surviving friends, who, in the remembrance of his humble piety, can adopt the Scripture declaration, that "the memory of the just is blessed."

Probably few persons better estimated his worth than the late Robert Whitaker, under whose superintendency his character unfolded itself through a lengthened acquaintance of twenty years. In this early part of his career, he was closely united with the late Henry Brady, in practically forwarding the introduction of scriptural instruction into the boys' schools.

By his scholars he was much beloved; and a long succession of pupils from all parts of the country, who shared the privilege of his watchful and conscientious care, will retain a life-long recollection of his delicate and sensitive mind, and of his quiet influence, ever exerted on the side of "whatsoever things are pure, lovely, and of good report." A pleasing proof of this attachment was evinced on his leaving Ackworth, by the presentation to him of a Memorial Library, by about

six hundred Friends who had been under his tuition. The gift thus kindly offered was highly valued, and was the source of much enjoyment to our departed friend, who was accustomed affectionately to exhibit the bound-up autographs of the donors, as the volume which yielded him especial satisfaction.

By the School Committee he was much esteemed, and amongst them he numbered several personal friends. He met a number of them, and many other attached friends at the Quarterly Meeting, shortly before leaving Yorkshire, and the occasion sensibly impressed him as a time of solemn farewell. He was a man of warm affections: Ackworth had been the home of his life; and he greatly felt leaving it, and breaking up his old associations; but a distressing cough and difficulty of breathing, aggravated by any little exertion, demanded complete release from all active duties: and on leaving Ackworth he retired to Stoke Newington, where he seemed likely to have the benefit of a more genial temperature, and at the same time be nearer the diminished circle of his relatives. The parting from his colleagues was very affecting to himself and to them, and although he bore it, and a subsequent journey to London, better than he anticipated, he writes:

“ my thoughts were often of a pensive cast ; so many dear friends of very long standing left behind, with but little prospect of again meeting some of them.”

He spent the remainder of his life in the society of his only surviving brother. He was much confined to the house, and was, in consequence, to a large extent, secluded from society ; but he kept up a constant correspondence with his Ackworth friends, exhibiting a heartfelt interest even in the minutest details. The visit of an old acquaintance, or of a former pupil, was particularly grateful to him.

Though his health never materially improved, he was able to get out in favourable weather ; and was diligent in the attendance of meetings for worship, as well as the Monthly and Quarterly Meetings with which he had become connected. He also took much pleasure in attending many of the sittings of the Yearly Meeting. A few months before his decease, his connexion with the Institution at Ackworth was very pleasantly renewed by his being placed on the London Committee. He repeatedly alluded to the pleasure it afforded him to share, even slightly, in the business of the school, to hear the minutes of the country Committee, and thus become acquainted with the

details of an Institution he so sincerely loved, and (we may add) which he had so long and faithfully served.

Thomas Brown habitually evinced a remarkable consideration for the feelings of others, and never appeared more truly joyful than when uniting in the gratification of those by whom he was surrounded. His unobtrusive and yet hearty mode of pleasing and interesting the social circle made his company very agreeable; he also displayed much interest in efforts for the moral and intellectual improvement of the neighbouring population.

He was sincerely attached to those views of Christian truth which Friends believe themselves called to uphold, and he was a simple-hearted and consistent member of our religious Society. Though taking a very humble, and even depressing view of his own qualifications for civil or religious usefulness,—and probably from this living somewhat below his vocation,—yet his services were highly valued by his friends; his daily life bearing evidence that the still small voice of the Holy Spirit within, was the guide and regulator of his outward conduct. His judgment was good, and in conference he was a safe and judicious counsellor. He was appointed at

an early age an Overseer, and for a number of years before leaving Yorkshire, he also filled the station of Elder.

He was very observant of public proceedings, and was much affected by the military frenzy so apparent during the war in the Crimea. In reference to some thanksgiving sermons reported in the public papers, he writes, "As might be expected, there seems to be a great mixture—an intermingling of much that is instructive and good, with views and sentiments we can by no means unite in, which seem indeed to be anything but Christian. I hardly know anything more difficult to understand, than that some, if not many, really serious characters, (good men, as we are bound to presume,) remain unconvinced of the inconsistency of all war with New Testament doctrine."

Towards the close of 1856, Thomas Brown, in some private memoranda, alludes to his increased difficulty of getting to meeting, "so little exertion appearing to bring on cough and difficulty of breathing, at times to a discouraging extent. My complaint," he observes, "would seem to be advancing; and probably the coming winter may prove more trying than former ones, should my life be spared through it, which I feel at times to

be uncertain. O that I were earnestly engaged to seek daily for the only available aid, to be prepared for the awful summons. A blessed privilege indeed, to be ready to render the account with joy, and to be able to acknowledge, as L. M.* did, 'I have nothing to tell of but mercy.' Mercy may well indeed be the sinner's only plea, even the mercy of God in Christ Jesus."

This anticipation of his approaching close was speedily realized. On First day, the 7th of 12th month, though feeling very weak, he rode to meeting for the last time, but declined an appointment to attend the approaching Monthly Meeting, as not being equal to the exertion. Two days afterwards, under great languor, increased illness manifested itself, and his medical attendant was called in. The struggle was not a long one, and on the Fifth day of the same week he expired.

The brief period of this last attack, and the retiring character of our dear friend, did not allow any large expression of his religious feelings; but thankfulness and humble hope appeared to be the clothing of his mind. Near the close he said, "O if I should but be favoured to land safely at last! but it must be through pardoning

* Lucy Maw, to whose death he had been alluding.

mercy indeed!" His remains were interred in Friends' burying ground, at Stoke Newington, followed by those who, while they mourned a brother gone, felt a calm assurance that his end was peace, and were enabled to unite in the vocal thanksgiving, that through the divine mercy, another sanctified spirit was "gathered to the just of all generations."

HENRY BROWNE, *Landrake*, 27 11 9 mo. 1857
Cornwall. Son of John C. and Lydia Browne.

ELIZA BURGESS, *Leicester*, 49 1 12 mo. 1856
 Daughter of John Burgess.

THOMAS BURLINGHAM, 73 18 11 mo. 1856
Needham Market, Suffolk.

ELIZABETH JORDAN BUSBY, 78 22 2 mo. 1857
Hook Norton, Oxon.

ANN BUSH, *Poole, Dorset.* 49 23 12 mo. 1856

RACHEL BUSSELL, 81 3 6 mo. 1857
Stoke Newington.

MARY HANNAH CARD, 16 12 4 mo. 1857
Moss Side, Manchester. Daughter of Nathaniel and Hannah Card.

JOHN CARTER, *Preston*, 62 20 11 mo. 1856
Lancashire.

MARIA CHAPMAN, *Ulverstone.* 50 11 4 mo. 1857
 Wife of John Chapman.

JOSHUA MASON CHAYTER, 67 20 4 mo. 1857
Monkstown, near Dublin.

ANN CHIPCHASE, 63 4 9 mo. 1857
Cotherstone, Durham. Wife of John Chipchase.

This dear friend was the daughter of the late Hugh and Mary Brantingham, of the Hill, near Stockton-upon-Tees, and was much esteemed by those who were acquainted with her, in the different positions which she occupied during her useful life. In the Seventh month of 1856 she was united in marriage to John Chipchase, but after an illness of about eight weeks, which she bore with remarkable patience and Christian resignation, she was removed from time to eternity, in less than fourteen months after her marriage, thus furnishing another instance of the uncertainty of all earthly enjoyments.

About three days previous to her close, she alluded to the doubts with which she had been tried a short time before, as to her final acceptance with her Heavenly Father; but, favoured to realize her interest in the unsearchable riches of Christ, "now," she said to her sorrowing husband, "I can tell thee that I believe I shall be accepted, for the sense of the love of God so fills my heart, that it is marvellous in my eyes."

She continued sensible almost to the last, and,

after prayer had been offered up that her passage might be an easy one, she quietly ceased to breathe, affording to her surviving friends the thankful belief that she had fallen asleep in Jesus.

PHEBE CHORLEY, *Liverpool*, 64 18 3 mo. 1857

ELIZABETH CLAPHAM, 68 16 2 mo. 1857

Newcastle-on Tyne. Widow of Anthony Clapham.

MARY CLARK, *Doncaster*. 69 2 5 mo. 1857

Widow of William Clark.

JOHN CLOTHIER, *Street*, 85 3 9 mo. 1857

Somerset.

ALFRED COLE, *Derby*. 24 11 11 mo. 1856

GEORGE HENRY COLE, 24 7 4 mo. 1857

Scarborough.

JOSEPH COOPER, *Brighouse*, 71 15 7 mo. 1857

Yorkshire.

JOSEPH JOHN CRAGG, 3 29 12 mo. 1856

Scotforth Mill, near Lancaster. Son of Titus and Ann Cragg.

MARY RICHARDS CROSS, 71 23 5 mo. 1857

Colchester.

SARAH CRUICKSHANK, 77 31 8 mo. 1857

Kinnuck, Scotland. Widow of John Cruickshank.

MARY CURTIS, *Alton, Hants.* 71 10 12 mo. 1856

Widow of James Curtis.

ROBERT HORNE DARTON, 3 19 7 mo. 1856
Sidney, N. S. W. Son of Samuel and Mary
 Greaves Darton.

SUSANNAH DAVIS, *Birr*, 12 7 11 mo. 1856
Ireland. Daughter of Henry and Eliza
 Davis.

LUCY BEWLEY DAVIS, 2 7 3 mo. 1857
Enniscorthy, Ireland. Daughter of Samuel
 and Elizabeth Pim Davis.

ANN DAVY, *Sheffield*. 68 20 7 mo. 1857

MARY DEARNALY, 61 18 3 mo. 1857
Raistrick, near Brighouse.

HANNAH DOCKRAY, 69 3 2 mo. 1857
Lancaster.

HANNAH McDONALD, 70 5 5 mo. 1857
Mountrath, Ireland. Wife of Edward McDo-
 nald.

JOHN BROWN DONALDSON, 22 23 8 mo. 1857
Newcastle-on-Tyne. Son of Henry and Eliza
 Donaldson.

SAMUEL DOUGLAS, *Lurgan*, 82 31 10 mo. 1856
Ireland.

ALEXANDER DOULL, 20 19 9 mo. 1857
Edinburgh. Son of David and Mary Doull.

After a long illness, endured with unfailing
 serenity and patience, he joyfully departed this
 life to be with the Saviour, by whose precious

blood he knew all sin to be washed away, and an abundant entrance ministered to the kingdom of heaven.

ELIZABETH EDEY DAW, 65 23 8 mo. 1857

Austell, Cornwall. Wife of Richard Daw.

CAROLINE DOYLE, *Bristol*, 56 18 3 mo. 1857

Widow of Thomas Doyle.

WILLIAM DREWETT, 74 23 5 mo. 1857

Canterbury. An Elder.

SAMUEL DRIVER, 71 25 5 mo. 1857

Bedford Place, Russell Square, London.

Towards the latter end of the Sixth month, 1853, this dear friend left Peckham to reside in London. Not long afterwards he accepted an invitation to visit a little band of relatives, then in the country. But his intended excursion was frustrated by an accident of a seriously painful character, which, requiring a surgical operation, subjected him to much suffering. Blessed with an excellent constitution, he was, however, partially restored; and had, for many months, intervals of comparative enjoyment, though he never entirely recovered the effects of the intense agony through which he had passed.

In the summer of 1855 he had a spasmodic attack which tried his already enfeebled frame, and another attack of illness in the autumn of

1856 rendered him eventually a decided invalid. To a late period he had been able to give his attention to his professional engagements, though often subject to much bodily suffering, which he bore with Christian fortitude and uncomplaining patience.

Though not a conspicuous member of our religious Society, he loved its Christian principles, and highly appreciated the company of Friends who visited him. His meek and quiet spirit evinced that he had been with Jesus, and the hope set before him in his Gospel, animated him in the endeavour to carry out in practice the doctrine of the Lord, our Saviour. In his public and private character he was a good example, and a valuable counsellor.

When an increase of physical suffering diminished his ability to read the Holy Scriptures himself, he was fond of being read to; and when, on one occasion, he had listened to that encouraging hymn,

“How can I sink with such a prop
As my Eternal God,” &c.

he feelingly responded, “Ah, I need such a prop, both spiritually and bodily.” Though afflicted, he was not forsaken. The Saviour was near, and while he relied not on any works of

righteousness of his own, he dwelt, with much humility, on the unmerited mercy of Him who granted the assurance of a peace which the world can neither give nor take away.

On the afternoon of the 7th of Fifth month he was much distressed by sickness, and from that time, though occasionally a little revived, he gradually grew worse. He still enjoyed the usual readings, and in conversation with his beloved wife on the 17th, very humbly expressed his hope and confidence in a Saviour's love. He much valued a consoling visit from a kind Friend, on the 18th, and when, on this being repeated on the 21st, fervent petitions were offered on behalf of the patient sufferer, he sweetly responded to the language of prayer. He was preserved in great calmness, under much bodily prostration from severe pain, and no murmur escaped his lips. When asked if he was in much pain, he replied, "Yes, but nothing to what my Saviour suffered for me;" and on his dear wife querying whether he did not rest on Him, he sweetly answered, "He is my only hope, and rest."

The 25th, on the arrival of his youngest son, who had been sent for from school, he addressed him in a very impressive manner, conveying his last wishes for him in striking words. He

distinctly and very affectionately recognized his beloved wife; and when she expressed her belief that he was happy, he repeated, "Happy, happy, happy—and for ever!" He was now very still for some time, and then said, "I want to go," doubtless meaning, to be with Jesus. Many of his children were assembled in his room, and he very unexpectedly revived, when he was in a very remarkable manner strengthened to pray for them, saying, "May the God of all grace bless you all! I commend you to the love of God shed abroad in your hearts, through Jesus Christ! I love Him! May we be one family!" After a little time he added, "My thoughts are not of earth,—they are heavenward;" and nearly the last words he uttered were "One of the many mansions at His right hand, for evermore!"—"Praises!"

BENJAMIN ECROYD, 57 23 5mo. 1857

Bradford, Yorkshire. An Elder.

Benjamin Ecroyd was the son of Henry and Mary Ecroyd, and was born at Marsden near Burnley, on the 13th of First month, 1800.

When a child he was of a gentle and timid disposition—kind and affectionate to all with whom he associated. At an early age he was sent to Ackworth School, and he always retained a grateful remembrance of the kind care bestowed upon

him whilst there. The affectionate regard which, ever afterwards, he loved to cherish towards the valued Superintendent, Robert Whitaker, ripened into a warm feeling of mutual friendship during the latter years of that dear friend's life, and the lively interest which he felt in the welfare of the Institution itself was evinced by persevering devotedness to its service. After he first became a member of the Committee, in 1831, he was never long off that appointment, till the time of his death.

When about fifteen he entered the family of Joseph Tatham, of Leeds, as assistant in his school, and remained there till he was twenty-one. Though the distaste which he early evinced for mercantile pursuits, and his decided preference for those of an intellectual character, had induced his parents to place him in this establishment, he soon found that *teaching* was not the talent committed to his trust; and, so far as it was consistent with the fulfilment of his duties in the school, he directed his attention and studies towards the legal profession.

After he left Leeds he qualified for a Conveyancer, and eventually commenced practice at Halifax, at which place he continued to reside till his permanent settlement at Bradford, in 1830.

He was first married in 1825, to Eliza Stansfield; but was left a widower about four years afterwards. His second wife, Hannah Russell, to whom he was united in 1833, survives him.

Though it is not the object of this brief notice to enter into the details of his life, or to dwell much upon the sphere of varied usefulness which he so well filled, and from which he was so unexpectedly removed to his heavenly inheritance, it may be interesting to many who knew him only at a distance, to learn, that as a professional man, he soon gained a high position. The clearness of his understanding, and the soundness of his judgment, together with his kind and truly Christian spirit, and the uprightness which marked his character, in his intercourse with men, secured for him a large measure of general confidence and esteem.

Soon after his removal to Bradford, he became deeply interested in the establishment of the "Friends' Provident Institution," in which, it is well known that for many years he occupied an important post. "It would not be easy," say the Directors in their last report, in deploring his loss, "to over-estimate his value as the secretary of the Friends' Provident Institution from its commencement to the time of his decease. It

was mainly through his instrumentality that the founders of the Institution—prompted by enlarged views of Christian prudence and philanthropy—much more than by *mere* pecuniary considerations, were enabled to carry out their benevolent designs in its establishment; and for nearly twenty-five years, he watched over its interests and guided its concerns with distinguished integrity, judgment, and skill.”

From a thorough acquaintance with the Christian principles of Friends, and an enlightened view of the important bearing which they have upon the full carrying out of the Truth as it is in Jesus, he was warmly attached to the religious Society of which he was a member, and often devoted much time and thought to its service. For many years he ably filled the office of clerk to the large Monthly Meeting to which he belonged, and in various ways lent his valuable aid in conducting the affairs of the Church; quiet power, and unobtrusive efficiency being peculiarly characteristic of his mode of action. During the latter years of his life, he occupied the station of Elder.

Not much is known of his early religious experience; but there is good ground for believing that, even in his very youthful days, he yielded to the

regenerating and sanctifying power of the Holy Spirit, that his soul was early "won to Christ," and that he knew and loved his Saviour; but giving way, too much, perhaps, to his naturally retiring disposition, he seldom gave much expression to his sentiments and feelings connected with the progress of that inner life, the effect of which was clearly seen in his daily walk, and in the single-mindedness and integrity of his character; qualities which were discerned and acknowledged by those with whom his social and professional duties brought him into contact.

It was, however, in the privacy of domestic life, that the peculiar loveliness of his character was most conspicuous. The influence of his meek and gentle spirit was felt by all around him. He was especially careful not to give trouble to any, whilst all the members of the household evinced their regard by anticipating his wants, and rendering little, unsolicited attentions; and to those who had the privilege of sharing with him in the retirement of the family circle, when the mind unbends, and all restraint is thrown aside, it needed no words to testify what Master he served; his was not an unproductive faith, but one which brought into lively exercise those fruits of the Spirit enumerated by the Apostle,

“love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,” and, in a remarkable manner, that charity which “thinketh no evil, but hopeth all things, and believeth all things;” inducing a watchful care to avoid unkind remarks, or saying any thing to the disadvantage of the absent.

He had known the blessing of pious parents; and filial affection, and dutiful regard for parental authority were striking features in his character. So long as his venerable parents lived, he continued to honour them by availing himself of their counsel and advice. In the training of his own children, although it appeared to be his desire to lead them in the way they should go, *more* by his own consistent example than by many words, yet he did not neglect to impress upon them, even in their very early years, their need of a Saviour, telling them of his love, and entreating them to listen to and obey the teachings of the Holy Spirit, in the secret of their own hearts; explaining, in very simple language, the nature of true prayer, and the comfort to be derived from its *daily* exercise, and impressing upon them the duty and advantage of a careful and diligent study of the Scriptures; his own intimate and intelligent acquaintance with the

Sacred volume, rendering any remarks he made peculiarly interesting and instructive.

Like other men, he had his treasure in an earthen vessel, and he was deeply sensible of his own unworthiness. During the illness which terminated his life he expressed his great regret that he had given way so much to his natural reserve, and shrinking from giving expression to his feelings on religious subjects, freely acknowledging that he felt that it had been wrong, and that if he were permitted to recover, he hoped he should be helped to overcome the feeling. To his nearest connexions, it was indeed a great comfort that, during his long confinement of seven weeks, this was remarkably the case, being frequently enabled to converse on things of the deepest interest and importance, and often to impart counsel and encouragement to those around him, always clothed in clear, and often in particularly beautiful language.

The commencement of his last illness was very sudden and alarming, and for some hours life seemed to hang on a very slender thread. The dear sufferer was fully aware of his critical state, and even after the most urgent symptoms were relieved, did not readily admit the hope that he might be spared a little longer. On the morning

after the first attack, he seemed led, with characteristic self-abasement, to take a searching review of the past. He spoke much of his short-comings and unfaithfulness, saying that he had been an unworthy and unprofitable servant; and that, though he felt his recovery to be very doubtful, if it were the will of his Heavenly Father to restore him again to health, he trusted that he would enable him to be more faithful. Yet, at the time of the first sudden anxiety, and during the whole of his illness, he was remarkably enabled, with simple, child-like faith and trust, to repose all his hopes and fears, both for himself and those dear to him, on that Saviour who was so precious to him, and through whom alone he looked for mercy, and acceptance with his Heavenly Father.

He was frequently engaged in prayer both on his own account and for his beloved wife and children; and though it was evident that, amidst the various fluctuations of a long continued illness, he frequently passed through much conflict, and his faith was sometimes closely tried, the "everlasting arms" were underneath to sustain him, and it was instructive to witness the Christian calmness of his mind, and his humbly trustful submission to the Divine will.

It would not be easy to *bring out* all the lessons

which such a sick chamber, and such an exemplification of the blessed realities upon which the Christian's faith is based, are calculated to afford. There was *nothing* to exalt the creature,—but much to magnify the power of “the glorious Gospel of Christ.” The last few days were marked with the deepest interest, and when, on the evening before his death, the physical strength was nearly exhausted, and it was quietly whispered into the ear of the dear sufferer, “thou wilt soon be at rest”—and it was added by another voice: “The Master is come and calleth for thee,” he quickly apprehended the meaning, and said, “The will of the Lord be done: I am in his hands; he will do what is best.” He became remarkably clear and collected; and, fully understanding *now* the cause of the grief of those around him, he repeated, “A Father of the fatherless, and a judge of the widow is God, in his holy habitation. Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me.” He prayed very fervently for his beloved wife and children, and for *all* in the house, “that they might all meet in heaven, not one left out.”

He repeatedly addressed each of his children separately, telling his beloved wife how very hard

it was to part from *her*; but it would be only for a few short years.

One of the servants being in the room he told her how much obliged he was to them both for their kindness throughout his illness—he trusted they believed in their Saviour, and he hoped they would try to serve him. He seemed to be overflowing with love to all, and sent numerous messages to his friends—adding, “my love to *all*, I have no enemies.”

His thoughts now seemed almost exclusively occupied with the “things that accompany salvation.” During the night he repeated numerous texts and stanzas—“God is our refuge and strength, a very present help in trouble, therefore will not I fear, though the earth be removed, and the mountains be carried into the midst of the sea.”—“I know that my Redeemer liveth, and because he liveth I shall live also.”—

“Nothing in my hand I bring,
Simply to thy Cross I cling.”

“Jesus Christ came into the world to save sinners, of whom I am chief.” Turning to one of his daughters, he said, “That was a *precious* message thou brought me, darling, ‘The Master is come and calleth for thee.’”

Dwelling upon the free and unmerited mercy

of God in Christ, he said: "I have been very rebellious; there have been so many unimproved mercies, and neglected opportunities, and great unfaithfulness, that it is not for me to feel a *full* triumph,"—and on its being suggested, "But a full trust," he quickly added, "Yes, a *full* trust."

On being asked how he felt, he replied: "I feel my vital powers getting weaker, but my faith gets stronger;" and shortly afterwards he exclaimed: "All clouds are dispelled *now*, the darkness is past, and the true light shineth. O death! where is thy sting? O grave! where is thy victory? Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ! If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. For he made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him. Great and marvellous are thy works, Lord God, Almighty; just and true are all thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy!"

When —— and ——, who had been sent for at his request, early in the morning, entered

the room, he took them affectionately by the hand and said : " He wished to tell them how mercifully he had been dealt with, and that his sins were all forgiven."

On the arrival of his brother, on 7th day morning, he expressed his great pleasure in seeing him, having feared he would not get in time. He told him how happy he felt, " every doubt and every shadow dispelled." He spoke of the blessed hope he had, " the anchor of the soul, both sure and steadfast, which entereth into that within the veil;" and afterwards repeatedly exclaimed : " The anchor holds !"

When it was remarked that it seemed very selfish to be weeping, when there should be nothing but a feeling of thankfulness on his account, he replied, " Jesus himself wept beside the tomb of Lazarus." He asked for " Jesus, refuge of my soul," and for the last verse of the " Christian's crown of Amaranth."

" With a harp of angel melody
And a palm branch in his hand,
The saint 'mid circling spirits
Round the golden throne shall stand ;
And his song shall be enduring,
As Heaven's eternal day,
And his victor crown of Amaranth
Shall never fade away.

And, at his request, the concluding lines of the "Mariners' Hymn" were also repeated.

"Crowd all thy canvas on
Cut through the foam,
Christian! cast anchor now,
Heaven is thy home!

In allusion to the time of his illness he remarked: "I have had seven blessed weeks, and though I have had many times of trial to pass through, and my faith has often been very weak, yet I have often known the consolations of the Spirit."

He had been very anxious to see Dr. — once more; and when both his medical attendants entered the room, and Dr. — expressed his sorrow at seeing him so ill, he replied, "I feel my weakness to increase, but my faith gets stronger and stronger; I am still anchored on Jesus, the Rock of Ages." He thanked them both for their very great kindness and attention throughout his illness, and expressed his belief that every thing had been done that was in their power, &c. He then spoke to them of his full confidence in Jesus, adding that he had nothing of his own to trust to—not a rag—"Not by works of righteousness that I have done, but according to His mercy he saveth me;—to think, that He

should have borne all my sins *Himself*—paid all the debt.” He told them that he had had many doubts, and many buffetings of the enemy, but that he had no more power over him now;— that “the clouds were all dispelled, the darkness passed, and the *true* light shining.” He then took leave of both the Doctors, very affectionately, saying he hoped to see them again in Heaven. After they had gone, he appeared much relieved, and said, “Now I have great peace—that peace of God which passeth all understanding, and which keeps the heart and mind, through faith in Christ Jesus.”

Not long after this interview the final conflict came on. The last half-hour was one of physical suffering. It seemed scarcely possible that he should be conscious, or have the power to speak again. Yet he evidently knew those around him, and on being told that all the members of his family were present, he replied, “It is a great comfort.” To ——— who was standing at the foot of the bed, he said, “Give my love to ———; tell him the anchor holds!”

His intellect seemed perfectly clear, and though his breathing was much oppressed, he began repeating the stanza:

“To Jesus, the crown of my hope,
My soul is in haste to be gone;”

and then said, "Though my flesh and my heart faileth, yet God is the strength of my heart, and my portion for ever."

"Nothing in my hand I bring,
Simply to thy cross I cling."

On his daughter remarking, "I think we may say, 'Come quickly, Lord Jesus;'" he responded earnestly, "Jesus, come—come quickly!" then added, "There is no condemnation now!—Glory be to God!" His last words were, "Bless the Lord, O my soul." And a few minutes afterwards, about five o'clock in the afternoon, his purified spirit was released, to be for ever at rest.

On reflecting upon this brief sketch it can scarcely fail to be instructive to the seriously thoughtful reader, to observe to what extent "*the shades of character*" are made prominent by our dear friend *himself*,—how deeply he felt, and how humbly he confessed his own deficiencies—and how beautifully the whole illustrates the words of the Apostle—"by grace ye are saved, through faith; and that not of yourselves,—it is the gift of God."

MARY EDDY, <i>Penzance,</i>	72	26	4 mo.	1857
<i>Cornwall.</i>				

JOSEPH ELLIS, <i>Glenfield,</i>	66	21	3 mo.	1857
<i>near Leicester.</i>				

ANN ENTWISTLE, *Stockport*. 79 29 11 mo. 1856

Wife of John Entwistle.

In early life this dear friend was united in religious profession with the Methodists. In 1811 she attended a Meeting, appointed at the request of Ann Jones, for the inhabitants of Preston, in Lancashire, in which she was so "contrited in spirit, and quickened in understanding," that she received the Truth, in the love of it. She became convinced of the scriptural soundness of the Christian principles held by Friends, and, along with her husband, was ultimately admitted a member of our religious Society. Steadily endeavouring to maintain a consistent and faithful walk through life, she was not ashamed of the Gospel of Christ, nor permitted to be confounded. By the grace of God she was enabled to endure unto the end, and favoured, it is thankfully believed, to obtain the end of her faith—the salvation of her soul.

REUBEN HARVEY EUSTACE, 54 16 11 mo. 1856

Cork, Ireland.

JOSEPH EVANS, *Southampton*. 88 11 11 mo. 1856

An Elder.

SAMUEL EVELEIGH, 74 19 2 mo. 1857

Prestwich, Manchester.

CHRISTIANA EVENS, 72 24 1 mo. 1857

Margate, Kent. Widow of Benjamin Evens.

MARY JANE EVES, <i>Newtown,</i>	33	5	11 mo.	1856
<i>near Waterford. Widow of Joshua Eves.</i>				
HUMPHREY FARR, <i>Worcester.</i>	84	10	2 mo.	1857
ROBERT FARR, <i>Enfield,</i>	73	16	5 mo.	1857
<i>near London.</i>				
JOSEPH FAWCETT, <i>Marsden,</i>	87	9	4 mo.	1857
<i>Lancashire.</i>				
SAMUEL FENNEL,	73	7	7 mo.	1857
<i>Bury St. Edmunds.</i>				
SALLY FIELDEN, <i>Water Side,</i>	77	18	9 mo.	1857
<i>Todmorden.</i>				
JOHN WILSON FLETCHER,	69	2	10 mo.	1857
<i>Tarn Bank, near Cockermouth. An Elder.</i>				
MARY FLETCHER. An Elder.	64	10	4 mo.	1857
Wife of the above.				

Closely united in life, these dear friends were not long separated in death. An illness of eight days terminated the life of John Wilson Fletcher. The evening before the commencement of it, he attended the Quarterly Meeting of Ministers and Elders at Cockermouth, and transacted its business in his usual weighty and impressive manner. Although the nature of the complaint, a fever, precluded much expression, his mind was evidently preserved in calmness and resignation to the Divine will.

In early life, he was favoured with the religious

care of pious parents, and the results of their watchful training were manifested in his subsequent course. His deportment was sedate, and his words few and savoury. He was highly esteemed by all with whom he associated; and his judgment, being sound and clear, was greatly valued. This made his assistance much sought in public affairs; but it is believed he often feared lest the amount of time thus sacrificed to the good of the community should insensibly occupy that time, and those talents, which might have been dedicated to higher and holier purposes. Neither these, however, nor his own extensive private concerns, prevented his diligently attending to those of our religious Society, to the principles and doctrines of which he was sincerely attached, through his whole life. His services were highly and deservedly estimated by his friends. He was a diligent attender of all our religious meetings, and weightily engaged in those for Discipline, to the comfort and edification of his fellow members, especially in the compass of his own Monthly and Quarterly Meetings. His character was retiring and unobtrusive.

He was aware that his sickness was unto death; and although entertaining a very low estimate of himself, he was enabled to look forward to the

approaching event with full reliance on the mercy of God, through Jesus Christ. On being asked, the day before his death, if he felt peaceful, he replied that "he did not feel that sense of acceptance which he desired,—that he was a poor creature, and much stripped." It was then said, that our salvation is all of free mercy: he feelingly responded, "Yes, all of *free* mercy. If I be favoured with the lowest seat in the kingdom of heaven, I shall be unworthy of it, as I am of the least of the Lord's mercies."

Although the mind of the dear invalid was perfectly clear, even to the last, such was the prostration of his physical powers, that he was not able again to give expression to his feelings; and he rapidly grew weaker through the succeeding day, till he passed gently and peacefully away, surrounded by his beloved children and nearest relatives, who were sustained by the consoling belief that the precious departed spirit had gained the victory, through our Lord and Saviour Jesus Christ.

The decease of his beloved wife had taken place only a few months before his own. In the experience of Mary Fletcher the gracious promise: "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in

thee," was remarkably realized. Through a protracted illness, accompanied at times with acute bodily suffering, she was enabled so to place her trust in her Heavenly Father, as strikingly to evince to those around her that her mind was indeed preserved in that peace which passeth all understanding. What hidden conflicts she had to pass through before this sweet evidence of peace was granted, are perhaps only known to the great Searcher of hearts. That she was brought into close self-examination may be inferred from her allusion to a want of faithfulness, and subsequently, from her thanksgivings for deliverance from every bond.

From the commencement of her illness she was impressed with a belief that she should not recover; but all anxiety on her own account seemed taken away, whilst, with regard to those dear to her, and from whom she was so soon to be separated, her confidence was strong that they would be cared for.

In a letter addressed, a few weeks before her death, to one of her children, then absent, she thus expresses herself: "And now, dear ——, the pains of the body seem all I have to contend with in the way of suffering, and what an unspeakable favour! I think even these are gradually lessening

—and that my prospects are peaceful. Should a serious change suddenly or unexpectedly occur, be assured that all is well. Having myself this happy assurance, it seems right for my dearest ones also to have the benefit of it.”

Whilst resting on the blessed evidence, that her peace was made with her God, she dwelt much on her own utter unworthiness, feeling that all was in unmerited mercy—that she had nothing of her own to trust to, often repeating the lines,

“ Nothing in my hand I bring,
Simply to thy Cross I cling.”

A week or two before her death, on her husband telling her he was going to meeting, she said—“ Think of one who never more will worship with thee there, but who will soon leave the church militant to join the church triumphant in heaven.”

One morning, on a little reviving after a night of great prostration and bodily weakness, she sweetly and appropriately addressed those of her family who were about her; and on observing her servants come into the room, she spoke kindly to them, and prayed that they might keep near Him who had in his love already softened their hearts, and with whom was no respect of persons—all souls being alike precious in his sight.

As the parting hour drew near, her maternal feelings turned in great tenderness towards her children; and, to soothe the sorrow of separation, she would tell them not to grieve—that there was no need of mourning, but rather of rejoicing, on her account.

After intervals of great prostration, she would frequently exclaim in the language of the psalmist: “Bless the Lord O my soul, and forget not all his benefits.”

In expressing her thankfulness for the peace with which she was favoured, she remarked,—“It is no merit of my own, but all in boundless, free mercy,” adding, “what a favour it is that mental anguish is not added to my bodily suffering; the last is all I have to bear, now that I feel myself to be on the border-land, where all is bright before me.” She spoke at different times of the wonders and mystery of Redeeming love, and of the inability of the natural mind to comprehend and realize it, unless spiritually enlightened.

The evening before her death, on taking leave of a near connexion, she said, “Although we shall not meet again on earth, I believe we shall meet again on mount Zion, where, with the loved ones gone before, and with saints and angels,

harps will be given us, and we shall ever sing praises." Shortly afterwards, on being asked if she felt happy, she replied, "O yes! happy, happy, happy!"

These, and a short prayer of thanksgiving, were almost the last words she uttered, ere the spirit was released from its "earthly house," to enter, as we humbly believe, one of those heavenly mansions prepared by the Father for those who love him.

As an Elder in the Church, our dear friend was concerned to adorn the doctrine of God our Saviour, by a consistent walk in life; and she will be remembered by many of the younger class, as well as by those more advanced in years, who have to bear the burden and heat of the day, as a sympathizing friend, faithful in private admonition, and at seasons enabled to speak the Truth in love, to the edification of the body.

RICHARD FIENNES FOSTER, 79 24 5mo. 1857
Scarborough. A Minister.

Richard Fiennes Foster was born in 1778, at Newton-Morrel, near Bicester, in Oxfordshire. His parents were members of the Episcopal Church, and his mother, who appears to have been a woman of exemplary life and conversation,

was early left a widow with eight children, seven of whom were sons.

On leaving school Richard was placed apprentice to a respectable Draper of religious character, belonging to the Independents. In a memorandum relating to his early life, he describes both his master, an unmarried man, and a sister who kept his house, as persons of "serious and enquiring minds, dissatisfied with many of the forms and ceremonies" usually connected with the ordinary profession of religion. They were in the practice of attending a place of worship about two miles distant from their residence, and as his mother did not wish R. F. to accompany them, he was generally left at home on First-days, and much exposed in this way, as well as others, to temptation and danger. It appears from his own statement, that when he first went to this situation, his "mind was in a tender state," preserved to a great extent, from the contamination of the world; but it was not long before he fell into the snares of the enemy. Unhappily he made acquaintance with some young men, who, by little and little, led him away from the orderly course he had hitherto pursued, into many evil practices. The neglect of the religious observance of the First-day of the week, and the regular

attendance of public worship, were among the means of accelerating his downward course. Sometimes his master succeeded in taking him with him to *his* place of worship, but he soon "grew more desperate and objected to go"—pleading his mother's wish as an excuse; not that he might pursue the course which she would have desired, but in order to be at liberty to spend the day according to his own inclination. "Often," he says, "I felt sharp reproof for what I did, and as often resolved to break off from my associates; but my weak resolution soon failed me; no sooner did I meet with one of them, than he led me astray. So I went on, till I got to such a length in evil that I shudder at the thought, and feel thankful to the Allwise Disposer of events, that he did not cut me off in those days of gross wickedness, but was pleased to lengthen out the thread of my life, and to renew the visitations of his Holy Spirit, and the reproofs of instruction for the evil of my ways." Looking back to this humiliating period of his life, he gratefully commemorates the mercy of God his Saviour, that he was not, in thus walking in the sight of his own eyes, fulfilling the desires of the flesh, entirely given over to the deceitfulness of his own heart, and rendered wholly callous to those Divine con-

victions. "I was made deeply sensible," he continues, "that I was sinning exceedingly against a gracious and merciful God, and at these seasons, as in the cool of the day, I poured forth my tears in secret unto Him who was able to save, begging his forgiveness and the continuance of his mercy." Yet his heart was not changed—conviction had not brought him to conversion; he still wavered in his course. "After all," he says, "the serpent would induce me to speak to my former acquaintance;" evil communications again corrupted his way, and he "ran into the same excess of wickedness as before." His master, seeing his danger, did not omit to exercise a Christian care over him; but, unsuccessful in his endeavours to reclaim, he thought it best to terminate his apprenticeship with him, to the great grief of his mother, and the loss of his own reputation. Another place was, nevertheless, soon obtained for him at Leicester; and here, through the tender mercy of Him who sees the end from the beginning, he appears to have been plucked like a brand from the burning, and effectually brought to the knowledge of Christ and his salvation. Taught by bitter experience that the way of sinners is hard, and that there is no peace to the wicked, and afresh favoured with the convictions

and tendering influence of the Holy Spirit, he resolved "to form no new acquaintance." Sensible of his own weakness, he "earnestly besought the Lord to strengthen his good resolutions; and he was graciously pleased to draw his heart, with the cords of his love, to put his trust in him." Having been enabled to turn in deep repentance towards his God, and to look in humble faith to our Lord Jesus Christ, as the propitiation for our sins, he received strength, in answer to his prayers, to walk watchfully and circumspectly in his fear, "putting off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and, being renewed in the spirit of his mind, endeavouring to put on the new man, which after God is created in righteousness and true holiness."

By steady attention to business he gained the favour of his employers. With one of them he was in the practice of attending the Episcopal place of worship, being much interested by the ministry of a pious clergyman of that persuasion, whose character he appears to have appreciated. But his mind was now brought into serious consideration and exercise, on account of the forms and observances used in the "Established Church;" and he gradually became very uneasy with them.

He “ was often deeply humbled under a sense of the Lord’s love, and his petitions ascended to Him, that He would be pleased to make known His blessed will, that he might do it.”

This was about the year 1795, when, “ in a very tender state of mind, he was often led to review the past,” and had his attention frequently turned towards the people called Quakers. An elder brother had already joined the Society, and knowing what difficulties and hard usage he had had to encounter from some of his nearest connexions, in taking such a step, R. F. felt it to be a great trial to have to pursue the same course. Yet, on carefully examining the Christian principles of the Society of Friends, he found them to be so much in accordance with what he believed to be the pure and simple doctrines of the Gospel of Christ, as they are recorded in the Holy Scriptures, and as he had felt them applied by the Spirit to his own heart, that he was at length induced to attend one of their Meetings for worship. Little was said; but such sweet and solemn feelings took possession of his mind, during the time of silent waiting upon God, that from that time he appears to have thought it right to continue to unite with Friends in their worship, and to endeavour, in life and conversation, to act in accordance with their Christian profession.

His serious and consistent deportment soon attracted the notice, and secured for him the kind regard of Friends in the neighbourhood where he resided ; and after a suitable time, he was admitted into membership by the Monthly Meeting of Leicester. That Meeting, on his removal, in 1798, to Scarboro', where he continued to reside to the end of his days, recommended him to Pickering Monthly Meeting, as " a member in full unity, of consistent and exemplary conduct." That character he steadily maintained during the vicissitudes of after life. Having himself tasted that the Lord is gracious, and experienced the power of his Redeeming love in Christ Jesus, his mind became much exercised on behalf of others ; and he felt himself constrained to speak as a minister of Christ in our Meetings for worship. His gift being recognised by the Church, he was for many years frequently engaged to travel in the service of the Gospel, in different parts of our Society, both in Great Britain and Ireland, and in holding Meetings with those who do not profess with Friends ; and, to a late period in life, he manifested a lively interest in the spiritual welfare of the members of our religious Society, and the advancement of the cause of Christ in the world. The following extracts from some of his

latest letters instructively show the current of his religious feelings, and the Christian exercise of his mind, and may be interesting to many who knew him and appreciated his worth.

Twelfth month, 13th, 1856. "I feel it to be a very solemn thing sensibly to perceive that the bodily powers are much on the decline, and thus to be reminded of the solemn truth, that 'it is appointed unto men once to die, and afterwards cometh the judgment.' And how very busy is the Adversary of our soul's peace to afflict and distress the poor mind, under a sense of manifold short-comings of our duty, and acts of unfaithfulness. In this way I often feel deeply tried; but what a favour it is, under all and through all, to be enabled to retain a hope in the mercy of God, through Christ Jesus, our Lord and Saviour,—even to flee for refuge to that hope set before us, which is an anchor of the soul both sure and steadfast."

First month, 20th, 1857. "It does often appear to me to be a very important day, as respects our small religious Society, a day of great research; and no marvel if our dear younger Friends, who have had a liberal education, as well as some who are further advanced, should be disposed to search into the principles and customs of our religious

Society;—and we can rejoice that they do so, *if only* care is exercised to do it in the life and power of Truth. Then, I believe, would our light shine more conspicuously before men, to the glory of our Heavenly Father. But O! while I continue most earnestly to desire the spreading of the Truth as it is in Jesus, and that our Society may grow and prosper therein, I am sensible that my day is nearly over as to vocal labour, and that it only remains for me to seek to know a deeper acquaintance with God, through the influence of his Holy Spirit; patiently waiting upon him, through the remaining trials and conflicts of time, that a state of sanctification and redemption may be attained, before the solemn period may come when the slender thread, which retains us in this state of mutability, be broken. O! how much I often feel in looking to that solemn period, as being in all probability near at hand. And the prayer of my heart is that the Lord may be my shield and buckler. Truly we have nothing to look to, or depend on, but the mercy of God in Jesus Christ; and O! the aboundings of his love, in having laid this foundation stone in Zion!”

Second month, 20th, 1857. “I think there never was a time when I felt more sincerely desirous to be enabled fully to surrender myself

into the hands of a gracious and merciful Creator, to do or to suffer a little longer, as He, in his wisdom, may see meet, and patiently to bear all the infirmities and weakness of advanced age, until He may say, it is enough; though I am sometimes ready to adopt the language: 'Lord my hope is in thee, what wait I for?'"

Thus exercised in spirit before the Lord, the veteran soldier of Christ patiently waited for a dismissal from his service in the militant Church, that he might be prepared to exchange the cross meekly borne on earth, for the crown to be for ever worn in heaven. His decline was gradual. Repeated attacks of illness had impaired his strength, and when the last disorder brought him near to his end, he was sustained in peace and love, and in a confiding trust in God his Saviour. Allusion being made to the *dark* valley which he was about to pass, he remarked, "It is not dark to me; I see a bright light beyond it."

The last Scripture reading to which he listened was from the 18th verse of the first chapter of the first Epistle to the Corinthians to the end of the second chapter. Very early on the morning of the 23rd of Fifth month he said: "The voice of the Lord is mightier than the noise of many waters, yea than the waves of the sea," adding in

a melodious voice, "I have trusted in Him, and I shall not be disappointed."

Addressing himself to one who stood by, he said, "See how peacefully a Christian can die." When offered some refreshment, he said, "No, I want nothing; the body is done; I only want the Lord to take me to himself,—if it be right to say, *I want that.*" When asked if he felt happy, he replied, "Happy beyond conception!" Again he exclaimed, "Is this dying?—Glory! Glory!"

ELIZA ANN FOSTER, 17 5 7 mo. 1857

Scarborough. Daughter of Henry Foster.

PHEBE FOZZARD, 71 4 4 mo. 1857

Batley Common, Dewsbury. Widow of John Fozzard.

ABIGAIL FREETH, 83 18 1 mo. 1857

Stoke Newington.

ELIZA LUCY GIBBINS, 70 26 11 mo. 1856

Birmingham. Widow of Brueton Gibbins.

SARAH GIBBINS, jun. 13 6 3 mo. 1857

Birmingham. Daughter of Joseph and Sarah Gibbins.

This dear child was the eldest daughter of Joseph and Sarah Gibbins, of Birmingham; and evinced, from a very early age, a remarkably amiable and thoughtful disposition, and a maturity of mind beyond her years. The love of her

Heavenly Father seemed sweetly to influence her heart; and to see how tenderly she was dealt with may be encouraging to other young persons also early to seek the Lord for their portion. To her parents, sister, and brothers, her attentions in sickness and health were unwearied; and another striking trait in her character was her scrupulous adherence to truthfulness, even in the minutest matters, and her great fear of having credit given her for anything more than she felt belonged to her. One of her memoranda expresses her desire to be very careful how her thoughts were engaged when at meeting; and her disinclination to enter into conversation immediately afterwards was strikingly apparent. It was her practice, when prevented attending on such occasions, to observe the time at home by reading to her younger sister and brother from the Scriptures, and afterwards sitting with them in silence. On the last occasion of this sort, after the commencement of her illness, she requested her sister to read to her the 19th Psalm.

Until the time of her last illness (which was scarcely of a week's continuance) she appeared in good health, and her parents were quite unprepared for so sudden a termination of a life which bid fair to be a great comfort to them. The

following memoranda, found after her decease, appear to have been written at Brighton, where the family were staying for a few weeks, in the Ninth month, 1856.

“Ninth month, 12th. I have before written many texts, but having not felt quite satisfied with them I think it would be better to begin again, hoping that He who has declared that His yoke is easy and His burden light will be pleased to bless my humble efforts this time. ‘Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you.’ O! what a promise; O! what joy and consolation these words give to the soul that longs and pants after righteousness, like my own. ‘But, alas! alas! how far I am from the blessed city, where no one can enter till they are born again; yes, every one must be born again, they must be washed in the blood of the Lamb, who died for sinners such as I am.’”

“Ninth month, 14th. ‘Love your enemies, do good to them that hate you, and pray for those that despitefully use you and persecute you for my sake.’ We cannot do this of our own strength, it must be strength from above. We have great need of doing good to those that hate us; it is hard to love our enemies without this strength,

but God will give it us, if we pray to Him for it."

"Ninth month, 15th. Teach me to do thy will, for thou art my God; O that we all might do the will of the Lord, for it is His will only that we should do, not our own. Thy will, not mine, be done, O Lord."

"Ninth month, 16th. 'Watch and pray, that ye enter not into temptation.' We need to pray very much to God to keep us from temptation and sin, for the spirit indeed is willing, but the flesh is weak." Under the same date she adds, "'Remember now thy Creator in the days of thy youth.' O! I think this is such a beautiful portion, and O that we all might remember Him, who died for us, now while we are young, not leave such a solemn thing as this to a death-bed."

"Ninth month, 17th. While sitting in the public meeting this evening my mind was afresh awakened to the great duty of prayer; without prayer we can do nothing, by prayer we can obtain pardon from our sins through the precious blood of the Lamb."

"Ninth month, 18th. 'Search the Scriptures.' O that we all might search the Bible with more diligence, with more eagerness after truth and righteousness, not clinging to the things of this

world, but after everlasting things, and then, I believe, we should be happier far."

"20th. 'O! satisfy us early with Thy mercy, that we may rejoice and be glad all our days;' and again, 'behold the Lamb of God, which taketh away the sins of the world.'"

Her birth-day was on the 26th; and on the 27th she makes the following memorandum: "A birth-day is a solemn day indeed; O Lord, may I ask of thee, if thou shouldst see fit to spare my life another year, that I may have a conscience void of offence towards God and towards man."

A short time before she was taken ill, she read a hymn to her mother, in which the following stanzas occur, which seem strikingly descriptive of her own experience:

"O come to the Saviour in life's happy morning,
Yield up the young heart to its Maker's control,
While the rose in its freshness the cheek is adorning
And the glad eye is beaming the bliss of the soul.
O, come to the Saviour ere trial or sorrow
On life's sunny path their dark shadow have thrown,
Ere the heart vainly seeks consolation to borrow
From frail fleeting hopes in its need that are flown.
O, come to the Saviour, his goodness adoring,
His love that is precious in life's every stage;
Now early approach him, his friendship imploring,
The guide of your youth, and the hope of your age."

Her last illness was short, and its termination unexpected. She was throughout sweetly patient, and her love and thoughtfulness for others were still the same; her sorrowing parents are consoled in believing that their great loss is her eternal gain; and can thankfully acknowledge that to them her "humble efforts" have indeed been blessed, the remembrance of her being a sweet encouragement to those she has left behind, to set their affections on those things which are not seen, and which are eternal.

BEDFORD GILKES, 51 12 8 mo. 1856

Ballinure Cottage, Cork.

MARTHA GILLETT, *Street*, 77 3 8 mo. 1857

Somerset. Widow of William Gillett.

ROBERT GRAHAM, *Ackworth*. 83 13 4 mo. 1857

SARAH GRAY, *London*. 28 18 2 mo. 1857

Wife of Samuel Gray.

BISHOP GREGORY, 74 24 3 mo. 1857

Weston-super-Mare. An Elder.

Bishop Gregory was the youngest of the family of Thomas and Ann Gregory, of Yatton, and was born there in the year 1783. In 1811, he married Sarah Eddington, of the same place, and settled at Claverham Court Farm, which he continued to occupy for twenty-nine years. During this period he became the father of a numerous

family, ten of whom (five sons and five daughters) survived him and followed him to the grave. In 1847 he retired from business; and after a residence of six years in the neighbourhood of Street, he removed to Weston-super-Mare in 1853, continuing to reside there until his decease.

The leading features of this dear friend's character were simplicity and integrity, combined with humility and self-distrust, a large measure of Christian charity, and a kind consideration for the comfort and happiness of all about him, which increased as he drew near the end of life. As the result both of early education and mature conviction, he was warmly attached to the Society of Friends; and was, throughout his life, a very diligent attender of our religious meetings seeking to maintain in them a reverent exercise of spirit in waiting before the Lord. For many years he filled the stations of Elder and Overseer, much to the satisfaction of his brethren; and being possessed of a sound judgment, exercised with much Christian candour, and with a tender regard for the opinions and feelings of others, his services in our meetings for discipline were often particularly valuable, more especially during the latter years of his life.

The affectionate father of a large family, his sympathies were strongly drawn out for the young; and many of this class will gratefully remember his kindness and cordiality,—his friendly words of counsel or admonition,—and his heartfelt anxiety to promote their highest and best interests.

With a strong attachment to our own Society, our dear friend evinced great liberality towards other Christian professions; and he was at all times glad to welcome a disciple of our common Lord. It was partly this feeling of Christian love, extending far beyond the narrow bounds of sects and forms, which induced him to request that his remains might be interred in the public cemetery at Weston, there being no Friends' burying ground there.

In reviewing the lengthened course of our dear friend through the cares and the duties, the joys and the sorrows of life, we think we may truly adopt the language of the poet:

“And along the vale of tears,
Which his humble footsteps trod,
Still a shining path appears
Where the mourner walked with God.”

His health was remarkably good during the whole of his life, and could only be said to show

symptoms of giving way about six months before his decease.

Owing to his natural reserve he said but little as to his religious experience in the early part of his illness. It was, however, very clear to those about him, from the sweetness and tenderness of his spirit, that he was living near to his Saviour, and under the shadow of his Heavenly Father's wing; and that He who had been his morning light was in infinite love and mercy condescending to be his evening song.

The nature of his disease (cancer in the stomach) was one necessarily producing a great deal of pain and suffering. Yet, notwithstanding all he had to pass through, he never allowed a murmur to escape him, but said "he had not a pain too much." A feeling of deep repose often pervaded his sick room, and those who were privileged to attend upon him will not soon forget the patience and resignation, and the affectionate and thoughtful consideration for all about him, which were manifested by our dear friend.

On 5th day, 12th of Third month, 1857, being the day following that on which he took to his room, a Friend in the ministry paid him a visit, and in referring to it on the funeral occasion, observed, "the dear sufferer, with tears of tenderness flowing

down his cheeks, said, with much feeling, ‘I wish to throw myself entirely upon Christ.’”

Our dear friend, after this interview, told one of his daughters that he had prayed, in the prospect of this visit, that he might receive a word of encouragement, and, so comforting was the answer to his prayer, that though he had always been of a doubtful mind, it would be wrong to doubt after such a message. On getting into bed, he said that it was uncertain whether he should see another day. His daughter remarked that she hoped he would be spared much suffering—“Oh,” he said, “I do not shrink from suffering at all,—not at all—whatever it is, it will not be more than my deserts.”

✓ The following First day was a very trying day, particularly during the afternoon, and earnest were his supplications for patience, and that if it were the Lord’s will his sufferings might be short; then, instantly checking himself, he said, “Oh! I am murmuring, I am murmuring, I must have patience.” In the evening, however, he was remarkably easy and free from pain, and sat up in his chair; all gathered round him, and he requested some reading in the Bible; the 35th chapter of Isaiah, and the 90th and 91st Psalms were read, and also a hymn.

After a time of silence he said, "I have nothing to tell you of brilliant deeds or brilliant prospects, I have only to say that I feel a very poor creature, and that my only hope is in the free and unmerited mercy of God in Christ." He afterwards alluded to the loss which he thought he had sustained through life from an over diffident disposition, remarking that that was now past; that all he had to do was to press forward; that he was very sure help would be granted to those who seek earnestly to walk in the right way; that the fault is our own when we do not receive what we ask for, the reason being that we do not ask in the right way. He added, "I very much desire your preservation in all that is right; what a happy prospect for us all to meet where there will be no more parting." The pain returning again, he said, "Oh! if it would please the Lord to cut it short; but not my will, but Thine be done."

On 4th day the 18th, he said, during a time of great suffering, "How sweet it would be to breathe out my life in the bosom of the Saviour."

First day, 22nd. After a restless afternoon, during which he had been read to a great deal, he complained that he could not "lay hold of any of the promises." The 80th Psalm, and

Bunyan's account of Christian, Hopeful, and Standfast, passing through the River of Death, were read. After this, he seemed to settle as comfortably as the nature of his trying disease would allow.

The following day he was particularly cheerful, and early the next morning he told his beloved wife that an evidence of acceptance had been granted him during the night. He was again very cheerful and spoke affectionately of several of his family, seeming like a person taking a cheerful leave, previous to a long journey; and so he continued until a very violent attack of pain in the afternoon, shortly after which he very quietly ceased to breathe. Thus ended the life of one who, in deep humility, aided by divine grace, had indeed admirably fulfilled the duties of husband, parent, neighbour, and friend.

His remains were interred in the public cemetery at Weston, according to his wish, on First day, the 29th of Third month, 1857, and at the meeting afterwards, testimony was powerfully borne to his worth, and an urgent appeal made to all to accept of the Redeeming Love afresh offered.

ELIZABETH GRUBB, *Clonmel*. 74 26 1 mo. 1857

Widow of John Grubb.

FRANCIS GRUBB, *Clonmel*. 76 30 4 mo. 1857

- SUSAN CAMBRIDGE GRUBB, 18 29 6 mo. 1856
Upton Lodge, Waterford. Daughter of Samuel
 and Anna Grubb.
- RACHEL HAGEN, *Carlisle.* 66 11 10 mo. 1856
 Wife of Thomas Hagen.
- MARY HALL, *London.* 2 28 12 mo. 1856
 Daughter of John and Ann Hall.
- RUTH HALL, *Malton,* 77 8 4 mo. 1857
Yorkshire. Wife of Robert Hall.
- ELIZABETH HALL, *Durham.* 83 24 8 mo. 1857
 Widow of George Hall.
- ELEANOR R. HAMBLETON, 75 18 12 mo. 1856
Camborne, Cornwall.
- JOHN HANDLEY, *Narthwaite,* 90 3 10 mo. 1856
Westmoreland.
- WILLIAM HANSON, 47 5 11 mo. 1856
Littleborough, Lancashire.
- ANTHONY HARRIS, 47 7 4 mo. 1857
Middlesborough-on-Tees.
- JOHN WILSON HARRIS, 3 1 7 mo. 1857
Darlington. Son of John and Mary Harris.
- JOSEPH HARTAS, *Raby Parks,* 61 6 6 mo. 1857
Staindrop.
- MARTHA HEATH, 80 18 1 mo. 1857
Birmingham. Widow of Charles Heath.
- RUTH HEATON, *Wexford,* 77 14 1 mo. 1857
Ireland.

This dear friend bore a long and painful illness with Christian patience and resignation, and may be described as one of those "who have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb."

A few months before her decease her eldest son and grandson were drowned, whilst bathing, near Wexford. She was mercifully enabled to bear this great affliction with becoming submission; yet it was evident that the trial had a great effect on her health, long prostrated by suffering. She died in the house of her sister, Sarah Taylor, and her end was peaceful.

WILLIAM HEMMINGS, 66 13 10 mo. 1856
Epwell, Oxon.

MARIANNA HILL, *Waterford.* 8 15 7 mo. 1857
Daughter of W. S. and Harriet Hill.

ISABELLA HOBSON, *Cohaw,* 37 24 1 mo. 1857
County Cavan, Ireland. Wife of George Hobson.

ELIZABETH HOPKINS, 84 29 12 mo. 1856
Chipping Norton. Widow of Edward Hopkins.

JANE HORNE, *Highgate,* 40 4 7 mo. 1857
London. Wife of Robert Horne.

WILLIAM HOTHAM, 75 9 8 mo. 1857
Newcastle-on-Tyne.

EMANUEL HOWITT, 66 11 3 mo. 1857
Farnsfield, near Mansfield, Notts.

MIRIAM HUNT, <i>Bristol.</i>	20	27	9 mo.	1857
Daughter of John Hunt.				
SARAH HUNTER,	81	31	3 mo.	1857
<i>Highflatts, Yorkshire.</i>	Widow of Simeon Hunter.			

“Rejoicing in hope, patient in tribulation, continuing instant in prayer.” To those who were acquainted with the latter years of this dear aged friend, these words of the Apostle will bring vividly to their remembrance some of the prominent features of her Christian character.

She was never of robust health ; during the greater part of her long life she was the decided invalid, and for several years before her death, was confined wholly to bed, and suffered much from bodily disease. Thus cut off in a great degree from personal intercourse with her friends, her Christian service appeared to consist chiefly in the lively exhibition of the passive virtues. It was deeply instructive and encouraging in sitting by her bedside, to witness the cheerful gratitude and joyful praise which often illuminated her emaciated countenance, and to hear her acknowledgments of the goodness and mercy which had followed her all the days of her life, and of the blessed hope that ere long she would be permitted to dwell in the house of the Lord for ever.

Whilst "longing to depart and be with Christ," which she felt would be far better for her than her state of feebleness and lingering suffering, there was no murmur of discontent, no impatience, but a sweet, calm, submissive resignation to the Divine will.

One very striking trait in the character of this dear friend through life, which well deserves the serious consideration and faithful imitation of all, was her exemplary care to avoid every thing in word or conduct which would injure the character of another. If she could say nothing favourable she was silent, and appeared to endeavour continually to exercise that charity which "thinketh no evil," when it possibly can think good.

Of her early life little is remembered by the few contemporaries who survive her; but being early brought under the power of Divine grace, she appears to have loved the Lord from her youth; and in the several relations of daughter, sister, wife, and mother to have illustrated the Christian character. After her marriage she resided for some years in a small country town, several miles from Meeting, and being often prevented by delicate health and the care of a young family, from uniting with her fellow professors in the public worship of God, and from the enjoyment

of social and religious intercourse with her friends, it might appear that she was unfavourably circumstanced for the growth of religion in the soul. But she loved her Saviour, and he tenderly compassionated his handmaid, and in secret watched over and preserved her.

Her husband was much engaged in business, and the care of the children largely devolved upon the pious mother. What was the course of training she pursued we know not, but we may well believe that precept, example, and prayer were the efficient instruments she used; and as she saw her beloved offspring following one another in rapid succession to early graves, she was cheered and comforted by the unambiguous evidence they gave that they were amongst the gathered lambs of the Redeemer's fold. Instructive memorials of several of them are preserved in "Fruits of Piety," a little work which records the happy death of many a youthful pilgrim. One son alone survived his father and attained to manhood, but he too, with his wife and only child, was soon afterwards removed from this state of being, and our dear friend was left "a widow indeed and desolate." But she regarded not her treasure as lost. Often would she cheerfully speak of them as gone before to that

heavenly inheritance, on which, through the mercy and merits of her Lord and Saviour, she herself hoped soon to enter.

In a memorandum penned several years after these bereavements, and written during a time of great bodily suffering and nervous depression, Sarah Hunter thus expresses her feelings respecting her children, and the earnestness of her prayers on her own behalf: "I have been ready to sink under the load of afflictions. O my God, leave me not in these trying seasons ; may I have patience equal to the day ! I am poor and weak, but my trust is in the arm of Almighty God, and in Christ, who is able to cleanse me from all sins. O my soul, bless and praise His holy name ! When I reflect how good the Lord has been to me, in taking my beloveds to himself, how it oftentimes refreshes my soul to think of them and their dear sayings, and of the clear evidences they had given them before they left their tenements of clay. O that I may be favoured with as clear an evidence before I leave this world, that a mansion is prepared for me to go to. O may my blessed Redeemer, Jesus Christ, make intercession for me, plead my cause at the footstool of Mercy, and grant me pardon, that my sins and transgressions may be remembered no

more. I am very unworthy; but Thy grace is sufficient even *for me*. Thy promise is both ancient and new: 'I will never leave thee nor forsake thee.' "

Sarah Hunter appears to have been in the occasional practice of recording her spiritual exercises. Some of these have been found since her decease, extending over a period of several years, from which we insert a few extracts, bearing evidence of the simplicity of her faith, and the earnestness of her prayer for pardon, preservation, and acceptance.

Fourth Month, 17th, 1834. "O Thou who seest the inmost recesses of my heart, be pleased to be with me and hear my secret aspirations at Thy throne of grace. O that I may wholly rely on my blessed Redeemer. I often feel my great unworthiness, and want of being faithful, and not having put my whole trust in Thee; I therefore feel myself wholly dependent on Thy mercy, who hast declared, that 'all who come unto Thee Thou wilt in no wise cast out.' O the depravity of my heart! I often feel much cast down, I have so grievously deviated from my path, but I can say with David, 'I acknowledge my transgressions, and my sins are ever before me; hide Thy face from my sins, and blot out all my

iniquities.' My soul languisheth, yea, even fainteth for the coming of the Lord; my heart and my soul cry out for the living God."

Fifth month, 4th. "My pain continues so very great night and day, and I find my strength, both spiritual and bodily, so much tried, that I am ready to faint and say, 'a worm, and who can help me?' But O, my soul, why art thou cast down? Believe in the blessed promises of Him who 'is able to save to the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for us.' Be pleased, O my God, to grant me a full evidence of thy forgiveness, and that I have found acceptance with thee."

Fifth month, 6th. "O how I crave for a full evidence of the pardon of all my sins and transgressions. Be not weary of my request, for in Thee is my hope. Thou art the strength of my salvation! Thou art the chief of ten thousand! When Thou art pleased to withdraw thy countenance from me, I go very mournfully, for in Thy presence I feel to want nothing, therefore in Thy loving-kindness will I put my trust."

Seventh month, 18th, 1837. "I often think my time will not be long in this vale; I have been much afflicted and ready to be cast down.

‘My soul, wait thou only upon God, for my expectation is from Him.’ 19th. “O Thou that hearest prayer, unto Thee shall all flesh come.” 20th. “I may often say with David, ‘Turn Thee unto me and have mercy upon me, for I am desolate and afflicted.’” 21st. “Hear the voice of my supplications when I cry unto Thee, when I lift up my hands toward Thy holy oracle.” 22nd. “May I be sufficiently humble, and crave for mercy at Thy footstool, and love Thee above all, dear Redeemer.”

Sixth month, 16th, 1842. “When I consider the great price that has been paid for me, may my soul be humbled in the dust, and may I lie closer and closer, seeking to be with Christ.”

First month, 23rd, 1845. “My mind has been brought under much suffering, and this poor tabernacle is in great affliction. O may my Heavenly Father be near to support my drooping and oppressed spirit. My faith is very low, so that I have scarcely strength to rely on that ‘Rock that is higher than I.’ May faith be given to me equal to my day of trial. O for strength, if it be Thy blessed will, to enable me to have confidence in Thy promises. Give me faith, that I may approach Thy throne of grace. Remember me in mercy and not in judgment. I am very

poor; have mercy on me if it be Thy blessed will, and remove the cloud from me; for 'Thy arm is not shortened that it cannot save.' Thy presence is more to me than fine gold. Hide not Thy face from me; I am altogether unworthy; but my dear and blessed Saviour, who took upon Him our infirmities, knows how frail I am."

Fifth month, 24th, 1850. "I often feel my faith weak, and this feeble frame is very weak. I greatly desire 'as my day is, so my strength may be;' but I wish to cast all my cares upon Him who is mighty to save, and a present help in time of need. O for more faith, and to be sufficiently cleansed from all sins, through the sufferings of my ever blessed Redeemer."

Thus do we see this tribulated pilgrim, through a course of many years of distressing bodily suffering, and under afflictions of varied kinds, maintaining the watch and the warfare, casting all her care and confidence upon her God and Saviour, and wrestling in prayer for the blessings of pardon and acceptance, with an earnestness which seemed to say, "I will not let Thee go except Thou bless me." Nor did she wrestle and plead in vain. He, in whom she so fully believed, graciously heard and answered her petitions, and cheered her bed of languishing with the "hope

full of immortality," giving her on this side the grave a blessed foretaste of the joys of His salvation, and granting her at length, as we reverently believe, an admission into His heavenly kingdom.

THOMAS HUNTLEY, *Reading*. 54 3 3 mo. 1857

In passing through the sufferings attendant on the latter stages of an illness of a painful character, this dear friend was engaged to seek for that patience and resignation to the Divine will which was mercifully granted him; and was, through the exceeding love of God in Christ Jesus, released from all that was binding on earth, and permitted to find rest in his Saviour and Redeemer.

MARY JACKSON, *Felldyke, Pardshaw, Cumberland*. 80 25 11 mo. 1856

FRANCIS JACKSON, *North Cave, Yorkshire*. 87 10 8 mo. 1857

SARAH JACOB, *Waterford*. 48 7 7 mo. 1857
Wife of Thomas W. Jacob.

MARY ARCHER JEFFERSON, *Flimby, Maryport, Cumberland*. 68 23 10 mo. 1856

CAROLINE JEFFREY, *Canterbury*. 12 2 3 mo. 1857
Daughter of William Rickman and Mary Ann Jeffrey.

MARTHA EMMA JESPER, *Birmingham*. 48 8 7 mo. 1857
Wife of Thomas Jesper.

LUCY JESUP, *Halstead, Essex*. 50 3 9 mo. 1857

RACHEL JOWITT, *Leeds*, 74 27 11 mo. 1856

An Elder. Wife of Robert Jowitt.

HANNAH IRVING, *London*. 82 18 3 mo. 1857

Widow of John Irving.

HANNAH KITCHING, *Hull*. 84 14 2 mo. 1857

Widow of George Kitching.

This dear friend was much beloved as one of a peculiarly kind, affectionate disposition, and it is thought a short notice respecting her may be acceptable to those to whom she was known. When about five years of age she was deprived, by death, of her mother's care; and the period of youth was to her one of much exposure. In her last illness she was led closely to review her past life, and though deeply humbled under a sense of many deficiencies, thankfully to commemorate the goodness and preservation which had been extended towards her; as one proof of which, she related the following circumstance. Having agreed to accompany one of her early acquaintances to the theatre, she left her father's house to prepare for a less conspicuous appearance than her usual garb would have presented; but the feeling that such conduct would be displeasing to her Heavenly Father, and would grieve some of her kindly interested friends, induced her to turn back; and it is believed that she never attended

one of these scenes of dissipation and folly.

In the fore-part of her illness she suffered much from difficulty of breathing. On one of these occasions she said, "Come, Lord Jesus!—any pain thou pleasest or seest needful." At another time she remarked, "A part of the washing," alluding to that purifying process to which she so willingly and patiently submitted. She often expressed her desire to be patient and resigned, and said she prayed for ability to say "Thy will be done." The visits of her children and of other relatives and friends were often comforting to her, and to some she gave pertinent counsel. To a beloved grand-daughter she said, "I often think, what can I render unto the Lord for all his multiplied mercies and tender loving-kindness;" and again, "My precious H.—thoughts, words, and actions, how important!" As her bodily strength declined, meetness for heaven became increasingly apparent; and, when the solemn hour of dissolution arrived, she was permitted to pass very gently away, leaving on the minds of her sorrowing relatives the consoling belief that she had, through Divine mercy, joined that blessed company whose robes have been washed and made white in the blood of the Lamb.

NAINBY KITCHING, *York*. 87 2 4 mo. 1857

PRISCILLA KITCHING, *Leeds*. 17 22 7 mo. 1857

MARIA KITCHING, *Leeds*. 26 1 8 mo. 1857

Daughters of Joseph and Sarah Kitching.

JOHN KNOTT, *Rathangan*, 73 17 1 mo. 1857
Ireland.

JOHN LAMB, *Belfast*. 58 20 11 mo. 1856

JOHN ARTHINGTON LEATHAM, 43 24 5 mo. 1857
Elms, near Richmond. Son of William and
Margaret Leatham.

PARTHENIA LEIGH, *Liverpool*, 36 18 11 mo. 1856

HANNAH SIMS LETCHWORTH, 67 19 1 mo. 1857
London.

CAROLINE LIDBETTER, 72 7 5 mo. 1857
Brighton. Widow of Samuel Lidbetter.

RACHEL LINSLEY, *Leeds*. 60 31 7 mo. 1857

ESTHER MARIA MARRIOTT, 27 8 11 mo. 1856
Birthwaite, Windermere. Daughter of Wilson
and Margaret Marriott.

ANN MARSDEN, 57 23 5 mo. 1857
West Houghton, Lancashire. An Elder. Widow
of John Marsden.

DEBORAH MARSHALL, 62 17 9 mo. 1856
Mirfield. Widow of Samuel Marshall.

SARAH MARTIN, *Enniscorthy*, 82 3 8 mo. 1857
Ireland.

HANNAH MARTIN, *Cooladine*, 37 1 10 mo. 1856
Ireland. Wife of William Martin.

- JOSEPH ANDERSON MASON, 16 31 5 mo. 1857
Sunderland. Son of George Mason, late of
 Leeds.
- JAMES MATTOCK, *Skipton*, 65 3 6 mo. 1857
Yorkshire.
- LUCY MAW, *Needham Market*, 82 8 11 mo. 1856
 A Minister. Widow of Thomas Maw.
- ELIZABETH MILLS, *Rochdale*. 47 12 9 mo. 1857
 Wife of James Mills.
- MARTHA MORGAN, 76 24 10 mo. 1856
Manchester.
- MARY MORRIS, *Lisburn*, 75 30 1 mo. 1857
Ireland. Widow of William Morris.
- SARAH MOSS, *Doncaster*. 78 23 1 mo. 1857
- MARY MUSKETT, *Norwich*. 84 31 7 mo. 1857
 Widow of Robert Muskett.
- SARAH NAINBY, 79 14 6 mo. 1857
Bethnal Green, London.
- SARAH WARING NAISH, 49 25 9 mo. 1857
Bristol. Wife of William Naish.
- JOSEPH NEATBY, *Croydon*. 83 6 7 mo. 1857
 An Elder.

This dear friend was a much esteemed member of our religious Society, and during a lengthened life was largely given up to its service, especially in the Monthly and Quarterly Meetings to which he belonged, and in which, and as a member of

the meeting for Sufferings which he diligently attended for nearly fifty years, his services were much valued.

He was born in the borough of Southwark, where, or in the neighbourhood, his family had resided from an early period in the history of the Society. Deprived of maternal care when quite young, he was placed for education at a Friend's school at Tottenham, which there is reason to believe was blessed to him. He was afterwards much exposed to association with those who were in the way of leading him from the restraints of the cross of Christ, and he was left much at liberty as regards conducting himself as a Friend.

His conduct was regular and orderly, and he was a faithful and kind son to his surviving parent, whom he assisted in business for some years; he did not, however, engage therein on his own account, and their means being ample, it was relinquished. J. N. not entering into married life, he continued to reside with his father until this aged parent's decease.

It appears that, about his twenty-fifth year, the sudden death of one of his relatives was the means, in the Divine hand, of effectually awakening him from that state of carnal security in which he was then disposed to shelter himself, and the

marked change which became manifest in his character and pursuits was observed with no little surprise by those to whom he was known. The new birth unto righteousness having been thus his blessed experience, the fruits thereof were soon evident; and being sustained by that grace which had so powerfully visited him, he was strengthened to persevere in the path which it was mercifully given him to see was the only one to true happiness; yet but little is known to survivors of his early religious experience; for he was diffident of making himself the subject of conversation.

The Christian discipline of our religious Society early engaged his close attention, under the feeling that this line of service was in the course of his religious duty. He was for many years an active member and Overseer of Southwark Monthly Meeting, and was gifted with clear discernment; and, although it might be considered by some that he was strict in the carrying out of the discipline, yet the integrity of purpose and straightforwardness which characterised him, mostly commended his motives in their view; and impartiality in its administration was a leading feature in his character. Entertaining very humble views of himself, he was not desirous of being forward in

the expression of an opinion, nor disposed unduly to press its adoption, and of later time especially, this was increasingly manifest. Prompt in the execution of what he undertook, he was the means of exciting others to diligence and regularity.

It would not be doing justice to the services of our friend not to allude to his diligence and usefulness in connection with parliamentary proceedings affecting the interests or the testimonies of the Society. Together with our late friend John Elliot he sustained much of this service for many years, at a period when this care was most seasonable; and their labours, with those of other Friends, often resulted in much relief in the upholding of our Christian testimonies; these were not unfrequently commended in the sight of those with whom they were thus brought into intercourse. The Tract Association of Friends partook, for many years, of his active and zealous co-operation.

He was of a generous disposition and had an enlarged sense of the responsibility of the Christian stewardship, and was known to say amongst his friends, "I save nothing;" giving away considerable sums in a private manner; in some cases individuals were thus saved from serious embarrassment. Consistently herewith, he

subscribed liberally to his Monthly Meeting, and to the various funds of the Society, stimulating others to generosity by his example and influence; and he was very efficient in various trusts to which he was appointed.

Our dear friend was no stranger to the conflicts of the Christian believer. It was his practice to rise early for the purpose of reading the Scriptures and of waiting upon the Lord. His mind was often under close exercise for the cause of Truth. It might be said he was "fervent in spirit, serving the Lord." As an Elder in the Church, great was his concern that the ministry should be exercised in the life and authority of the Gospel, whilst he sympathized largely with those who were thus called into service. The true welfare of our religious Society lay near his heart, in the belief that its principles and testimonies were in accordance with the doctrines and precepts of the New Testament, and calculated to promote the simplicity and purity of the Christian character.

The infirmities of age, and a trying cough to which he was subject, rendered his removal from the immediate neighbourhood of the metropolis desirable, and he took a house at Croydon, with the view of being near some kind relatives

residing there. He was not confined within doors more than a few weeks, and did not express much of his feelings in reference to the final close. He was remarkably sustained in patience under great bodily suffering, and frequent were his expressions of gratitude for the kind offices of his attendants. At one time he remarked "that he was not so much favoured with the influences of the Holy Spirit as he had at previous seasons experienced, but that his trust was in the Divine mercy." His faculties continued clear until the end, previous to which he expressed his belief that it was at hand, afterwards saying "farewell, farewell, farewell."

HANNAH NEIGHBOUR, 67 20 5 mo. 1857
Rose Hill, Dorking, Surrey. Wife of George Neighbour.

ELIZABETH NEWBY, 82 28 7 mo. 1857
Plymouth.

WILLIAM HENRY NICHOLSON, 25 23 7 mo. 1857
Whitehaven. Son of William Nicholson.

THOMAS NIXON, 39 8 11 mo. 1856
North Shields.

FANNY OWEN, *Milford,* 86 6 3 mo. 1857
Wales. Widow of William Owen.

HANNAH PACE, 46 13 10 mo. 1856
Stamford Hill, near London. Daughter of Thomas Pace.

FRANCES REBECCA PACE. 73 20 2 mo. 1857

The subject of this brief record was the wife of John Pace, of Bury St. Edmunds, in which place she resided for a period of forty-six years.

She possessed good natural endowments, and was remarkable for her cheerful disposition, which was associated with true kindness and tenderness of heart.

Subject from early life to a large share of bodily indisposition, she was ready to aid and sympathize in all cases of sorrow and suffering to which she had access.

She feared the Lord from her youth, and was careful in her life and conversation to adorn the doctrines of her God and Saviour, witnessing a good confession of faith unto the end, thus testifying to the efficacy of that grace which sustained her, under the sufferings of a protracted illness, with the sense of God's pardoning mercy in Jesus Christ, and with the hope of a blessed inheritance in the life to come.

During the winter and in the spring of 1856, her health failed gradually under repeated attacks of illness. From these she rallied at intervals, though it was evident each one left her more and more enfeebled, and about the close of the Seventh month, her medical attendant gave up all hope

of her recovery. Her feelings at this time may be given in her own words addressed to her son and daughter, on seeing them afterwards for the first time. "I little thought, when we last met, that the next time would be on so solemn an occasion as this. You know the doctor has told me there is no hope of my getting better of this illness, although there is no immediate danger.

"It was a very sudden and a very awful message to me, but I thank my Heavenly Father that I was permitted to receive it with calmness and composure.

"My mind, for several months past, has been preparing for this event, and I can say I have no fear of death. We know it is appointed unto all men once to die, and after death cometh the judgment. I hope I do not presume; I have nothing to trust to but the mercy of God in Jesus Christ. I have long loved my Saviour, and I believe he will never leave me nor forsake me. I know when I am taken away it will make a wide gap in the family circle, but you must all remember I have already numbered more than the years three score and ten, spoken of in Scripture as the full measure of life.

"Therefore do not grieve on my account. I do not think I shall express much on religious

subjects during this illness. Do not be discouraged at this. I have done all I have to do, and I acknowledge my unworthiness of all the many blessings I receive, and my only desire now is to glorify my Heavenly Father by patiently suffering to the end. You must all pray for me that patience and resignation may hold out. Mine is not a gloomy death-bed, and I hope gloom will not be thrown over it. I love cheerful faces about me. Let us then cheerfully give up to the will of God. We have only a short time to be together. I do not wish it to be a sad and a sorrowful time."

With these, and other encouraging words, she endeavoured to console those who tenderly watched over her.

During the progress of her disorder her sufferings were frequently very severe, which she bore with great patience for several months, and early in the present year, it became evident that her strength was failing rapidly. The following expressions were uttered during the last few days of her life.

Second month, 12th, 1857. Being asked if her prospects for another world were bright, she replied, "Yes, very bright. I believe my calling and election to be sure. I have loved my

Saviour." It was added, "Yes, and served Him too"—she answered, "Yes, I have." The next day, after suffering severely, she said, "When shall I be released?" adding, "If by suffering I am to glorify my dear Redeemer, I trust patience will be given me; but I long to flee away. I have been kept too long out of heaven."

On First day, the 15th, she said. "I am very calm. I believe my Jesus will receive me. I feel Christ to be within."

Fifth day, 17th. Being asked how she felt, she looked up, and feebly said, "I am sinking fast—there must come an end." Did she feel altogether comfortable and peaceful? she said, "Yes, very; I feel the Rock of ages very near to me."

The next day, at eight o'clock in the evening, she gently passed away.

The following passages are selected from a few memoranda written for the most part during the period of her declining health.

First month, 1850. "This being the commencement of another year, on looking over my past life, surely I can say, 'Mercy and goodness have followed me all the days of my life;' while the language of my heart is, 'What shall I render unto the Lord for all His benefits?' seeing I

am so poor and needy, and have only a contrited heart and spirit to offer ; but this I trust He will not despise, as I feel very sensible of my manifold sins and transgressions, as well as my many short-comings in grace. Yet I most humbly hope through His atoning mercy, to be permitted to enter the 'Pearl Gates,' where all is joy, thanksgiving, and praise."

Second month, 1st, 1855.—

" 'This day be bread and peace my lot,
All else beneath the sun,
Thou know'st if best bestowed or not,
And let 'Thy will be done.'

" When I consider the few remaining sands there are to run through my glass of *Time*, why should I trouble myself about its cares? but rather let me turn my thoughts to another and a better world, humbly beseeching my Heavenly Father to be with me when I pass through the dark 'valley and shadow of death,' and that His rod and staff may comfort me, and that I may fully rely on the immortal mercy of God in Christ Jesus, having no merit of my own. This I am fully aware of ; and the longer I live the more I desire to be clothed with the robe of my dear 'Saviour's righteousness.'"

Second month, 7th, 1855. " Whilst we are frequently reminded of the many little infirmities

of the body, we are also reminded of the manifold infirmities of the mind; for we do indeed find that when 'we would do good, evil is present with us,' fully convincing us that of ourselves we cannot think even a good thought. O Lord, be pleased to help me with the influence of Thy holy presence, teaching, guiding, and directing me in the way I should go, and be pleased to be with me to the end."

Second month, 8th, 1855. "This day the mortal remains of dear—are to be consigned to the silent grave, whilst we hope her 'spirit has returned to Him who gave it.' And let this admonition of the uncertainty of time once more remind me of my latter end; which I am fully aware should cause me diligently to query with myself—am I prepared for the change? This is indeed a fearful question, and I can only say, Lord have mercy upon me, and prepare me for so solemn a change, and give me fresh desires after holiness, by sanctifying my every thought, word, and action; and let my every day care be to walk more circumspectly, in this respect, by holding closer communion with my dear Saviour, on whom alone I rely for salvation. O for a closer walk with God!"

Second month, 15th, 1855,

"The Lord my pasture shall prepare,
And feed me with a shepherd's care;
My noon-tide walks he shall attend,
And all my midnight hours defend."

What a consolation it is that 'Israel's Shepherd neither sleeps by day nor slumbers by night,' but His watchful, Providential eye is over us from our very birth to the end of time, when we are encouraged to hope through his great mercy in Christ Jesus, we may look forward with a humble confidence to an everlasting inheritance 'with the Lord.' Amen."

Eleventh month, 1855. "O that it were with me as in days that are passed, when I think I may say, the Glory of the Lord shone in upon me— so that my cup was indeed made to overflow with joy; but though I am not favoured to feel just so at present, yet I trust my soul can repose upon the many promises of my Lord in the hope and belief, through his unspeakable mercies in Christ Jesus, that all will be well with me in the end, and that he will, in unmerited mercy, receive my soul into his heavenly kingdom, unworthy as I am. But God is love, and therefore delighteth to forgive even to the uttermost. How consoling this thought to the transgressor. Look up, then, O my soul, and joy in the Lord, and rejoice 'in the God of thy salvation.'"

Third month, 30th, 1856. "These little illnesses make me look more and more to the closing scene, for which I trust I shall, through adorable mercy in Christ Jesus, be fully prepared, being washed in His blood, and clothed with the robe of His righteousness, seeing that I have no merit of my own; for nothing but 'blushing and confusion of face belongeth unto me.' O for mercy to cover the Judgment Seat."

Fourth month, 31st, 1856. "The Christian soldier's armour should be always kept bright by prayer, under an humbling sense of the uncertainty of time, having the loins of his mind girt about with a reverential and humble hope that his dear Lord and Saviour will enable him, when the time comes, to receive the 'Pale Messenger' of Death with tranquil joy and submission to His will, and even to say, 'O Death, where is thy sting? O Grave, where is thy victory? The sting of Death is sin; but blessed be God who, through our Lord Jesus Christ, has given us the Victory over Death, Hell, and the Grave.' May this be my happy experience."

Sixth month, 1856. "I was at H—— in the Fifth month last and was very ill; my nervous impression was day and night that a nicely lined and clean coffin stood at my bedside, with the lid

off, waiting for me. But, thanks to my kind and merciful Heavenly Father, it had no terrors for me; for I was enabled, through his mercy and goodness, to feel calm and peaceful, by endeavouring to gird up the loins of my mind in a firm but humble hope and belief that my dear Saviour would, in his adorable mercy, be pleased to be with me, when I pass through 'the Valley and shadow of Death, and that his rod and his staff would comfort me,' so that I 'should fear no evil;' and through his mercy be enabled to say, 'O Death, where is thy sting? O Grave, where is thy Victory? the sting of death is sin, but thanks be unto God who has given us the Victory, over Death, Hell, and the Grave, through faith in Christ Jesus our Lord, who died for us, the just for the unjust.'"

SARAH PARRY, jun., *Rochdale*. 23 25 3 mo. 1857

Daughter of Charles and Sarah Parry.

MARY JANE PATCHING, 17 4 12 mo. 1856

Brighton. Daughter of Richard and Sarah Jane Patching.

GEORGE PAYN, *Jersey*. 53 6 4 mo. 1857

EDWARD PEACOCK, 16 31 5 mo. 1857

Sunderland. Son of John Peacock.

ANN PEACOCK, *Great Ayton*, 30 26 6 mo. 1857

Yorkshire. Daughter of George and Elizabeth Peacock.

Of a delicate constitution, and subject, for many years, to a spinal affection, she felt that the duration of her life was very uncertain. Her last illness, which commenced about two weeks before her close, was attended by considerable restlessness and acute suffering.

During a severe attack of spasm she supplicated very earnestly for divine support, and for admittance into a blessed eternity. Exhaustion followed, but she was heard distinctly to say, "all bright and glorious;" and on the same day, she gently passed away, to be, we reverently trust, through the mercy of God in Christ Jesus, for ever with the Lord.

DANIEL PEARMAN, *Luton*, 68 24 9 mo. 1857
Beds.

SARAH PEARSON, *Darlington*. 51 14 10 mo. 1856
Wife of William Pearson.

SARAH PEARSON, *Danby*, 85 9 2 mo. 1857
Yorkshire. Widow of William Pearson.

ELIZABETH PEET, *Rockvilla*, 28 4 1 mo. 1857
Waterford. Daughter of William and Love Peet.

CATHARINE PEET, 79 10 1 mo. 1857
Youghal, Ireland. Widow of Jacob Peet.

SARAH PENNEY, *Poole*, 62 13 1 mo. 1857
Dorset. Widow of George Penney.

ANNA PENROSE,	56	5	12 mo.	1856
<i>Mountmelick. Wife of George R. Penrose.</i>				
SUSAN S. B. PENROSE,	26	20	3 mo.	1857
<i>Plymouth. Daughter of Richard Penrose.</i>				
SARAH PENROSE,	78	24	4 mo.	1857
<i>Batchelor's Quay, Cork.</i>				
SARAH PHELPS, Moyallen,	78	20	3 mo.	1857
<i>Ireland.</i>				
ESTHER PHILLIPS, Bolton,	86	4	12 mo.	1856
<i>Lancashire.</i>				
DEBORAH PIKE, Dublin.	79	15	8 mo.	1857
<i>Widow of James Martin Pike.</i>				
JAMES PIM, Dublin.	60	14	11 mo.	1856
SARAH PIM, Ballitore, Ireland.	90	13	5 mo.	1857
<i>Widow of James Pim.</i>				
MARY ANNE PIM,	75	28	7 mo.	1857
<i>Monkstown, near Dublin. Widow of Rd. Pim.</i>				
FRANCIS PIM, Cork.	17	22	8 mo.	1856
<i>Died at Calcutta. Son of Joseph W. Pim.</i>				
PERCIS ANN POLLARD,	66	7	6 mo.	1857
<i>London.</i>				
ELEAZAR PONTEFRAC, T,	57	19	7 mo.	1857
<i>Wooldale, Yorkshire.</i>				
MARY PORTLOCK, Gloucester.	88	12	1 mo.	1857
<i>Widow of Richard Portlock.</i>				
LYDIA POTTER,	74	7	10 mo.	1856
<i>Laver Breton, Essex.</i>				

RACHEL PRICE, *Birmingham*. 55 29 9 mo. 1857

Wife of Richard Fowler Price.

ELIZABETH PRIDEAUX, 54 11 12 mo. 1856

Plymouth. A Minister. Wife of Charles Prideaux.

ANNE PUMPHREY, 27 12 2 mo. 1857

Birmingham. Wife of Samuel Baker Pumphrey.

SOPHIA LOUISA RADLEY, 18 26 4 mo. 1857

Tottenham. Daughter of Eli and Louisa Radley.

In recording the early removal of this young friend from the sphere of usefulness which she so recently filled, it may not be unprofitable, especially to the youthful readers of the "Annual Monitor," to give a few particulars of her life and character; and to bring into view the principles and motives which influenced her daily conduct, and prepared her, under a sense of the Saviour's presence and love, "to walk through the valley of the shadow of death, fearing no evil."

She was the daughter of Eli and Louisa Radley, of Tottenham, to whose careful training she was much indebted; and as she grew up it was evident that it was her endeavour to walk in the fear of God. Nothing used to grieve her so much as the commission of a fault; and there is reason

to believe that this tender sensitiveness was the result of those "reproofs of instruction" which gently drew her again into the "way of life."

It is not remembered that she was ever known to utter or to consent to a falsehood. Conscientiousness and justice, exercised in love, soon marked her among her companions, both in and out of the home circle; and her kind ways of soothing their troubles and heightening their pleasures drew many into Sophia's friendship.

In 1849, when about eleven years of age, she was placed at Croydon School, with which establishment she was connected until just before her decease. Here the characteristics which had marked her early childhood became more apparent; and the inflexible uprightness of her disposition, together with diligence in her studies, brought her into notice as one who would be helpful in taking charge of the younger girls. When this was proposed to her, she appears to have felt the responsibility connected with its right performance; and she made out a few rules to assist in the regulation of her conduct whilst preparing for the office of teacher. The first of these was: "To commence the day with prayer to my Heavenly Father; to thank him for the care he has exercised over me during

the night, and to crave his guidance through the day." In connection with another rule, she wrote: "May I be very watchful over myself, to endeavour to do justice to all who may be under my care, and to train them in the way that they should walk in, and that will also be useful to them hereafter, and that will tend to draw them to Thee, my Saviour." And in another: "To be very careful not to read any books that my conscience, or my friends, may tell me are unsuitable for me."

Not a few who knew her at this time would agree that, saving an occasional tendency to warmth of temper, she appeared like one

"—— prepared for longer days
Or fit for early death."

But it is interesting to see how far she was from thinking so herself. That occasional slight irritability of temper sorely tried her. In her memoranda she thus mourns over it and other delinquencies: "Help me, O God! help me, and cast me not off from thy presence; for without thee I am nothing! O cast me not off in my wickedness and backslidings, but bring me into thy fold, from which I shall no more go out!" And about the same time she writes: "O Heavenly Father look down upon me, and change my heart, and give me a heart of flesh, and enable

me to do as the publican did in days of old, to smite on my breast and say, 'God be merciful to me a sinner.'" Thus no false idea of innocence was permitted to exalt her; but whilst she deeply felt the exceeding sinfulness of sin, and longed for deliverance from it, her refuge was the right one—the mercy of God in Christ Jesus.

She was never in the habit of saying much to others about the work of grace in her own mind—she was like a tree known by its fruits. Yet occasionally, in conversation with her nearest friends, and at times, too, in her correspondence, she would allude to her religious views and feelings. Not speculative, nor superficial were these allusions, but reverential, and made as if under a sense of the importance of the subjects referred to.

During the last two years Sophia's health was not so promising as it had been. After a fall which she had in 1855, her memoranda exhibit interesting evidence that the idea of the uncertainty of life tended to quicken her diligence in the pursuit of heavenly things, and in the endeavour to make her calling and election sure.

From the Second month, 1857, her health was evidently failing, yet she continued to attend to her duties until nature gave way. On the 11th of

Fourth month she was taken home to receive the attention of her fond parents, and, as it proved, to lay down her life under the parental roof. Inflammation of the brain had commenced, and all that medical aid, and the tenderest nursing could effect, was but to soothe the suffering which attended the two remaining weeks of her life. What a time for *repentance* would that have been to her, had she neglected life's most important work!

Days and nights almost sleepless, and the weakening of nature, just left enough power of application to enable her to make an occasional remark, and to give directions about the disposal among her friends of some books and other articles as mementos.

Once, however, a few days after her return home, she repeated a part of a hymn:

“Praise to thee gracious Lord!

I fain would be at rest,

O! now fulfil thy faithful word,

And make me *blest*.

My soul would lay her heavy burden down

And take with joyfulness the promised crown.”

At about the same time, she expressed her regret that she had not more frequently availed herself of opportunities for heavenly conversation. On her mother's repeating to her the 23rd Psalm,

with much fervour she took up the verse: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." Near the termination of her illness she gave directions about her funeral, naming some friends to be invited, and expressed a hope that those present would be favoured with a good meeting.

On the morning of First-day, the 26th of Fourth month, a change was evidently near. A suffusion of blood in the head took place—an expression of serenity came over the features of the beloved departing one that seemed to tell of happiness, and a feeling of quiet solemnity possessed the minds of all present, as the dear sufferer almost imperceptibly ceased to breathe.

"The chamber where she met her fate,
Seemed privileged beyond the common walk
Of life,—quite on the verge of Heaven."

Thus early, it is humbly believed, was realized the last desire expressed in her memoranda, in allusion to herself and some friends;—"And whether my turn may come next or not, may I be ready, and through the unmerited kindness of a merciful Redeemer, be permitted an entrance through the pearl gates into that Temple which is the Temple of the Lord God Almighty and the

Lamb, and there for ever to sing the song of Moses, the servant of God and the Lamb: 'Great and marvellous are thy works, Lord God Almighty, just and true are all thy ways, thou King of Saints!'"

MARY RADLEY, *Maldon*, 84 27 11 mo. 1856
Essex. Widow of Isaac Radley.

MARY RATHMELL, *Bradford*, 68 3 2 mo. 1857
Yorkshire.

EDWARD RHEAM, *Hull*. 57 3 11 mo. 1856

ALICE GERTRUDE RHEAM, 11 24 7 mo. 1857
Hull. Daughter of Edward Rheam.

MARY ANN RICHARDSON, 25 18 6 mo. 1857
Shildon, near Darlington. Wife of James Richardson.

MARION RING, *Bristol*, 4 11 1 mo. 1857
Daughter of John Young Ring.

SUSANNA ROBINSON, 26 28 10 mo. 1856
Peckham, near London.

SARAH ROBINSON, *Maidstone*, 70 5 2 mo. 1857
Kent. Wife of Isaac Robinson.

CHARLOTTE ROBINSON, 63 19 7 mo. 1857
Williamstown, near Dublin. Wife of Samuel S. Robinson.

SAMUEL ROBINSON, 80 8 4 mo. 1857
Monkstown, near Dublin.

NICHOLAS ROSS, *Maryport*, 71 25 8 mo. 1857
Cumberland.

HANNAH JANE ROWNTREE, 14 19 11 mo. 1856
Scarborough. Daughter of John and Jane
 Rowntree.

SARAH JANE RUTTER, 24 18 11 mo. 1856
Wandsworth.

LLEWELLYN RUTTER, 24 20 7 mo. 1857
Shaftesbury. Son of John and Ann Rutter.

MARY SALTER, *Leiston*, 76 24 1 mo. 1857
Suffolk.

SUSANNAH SCOTT, *Liverpool*. 71 28 12 mo. 1856

ELIZA SESSIONS, 18 28 10 mo. 1856
Tuffley, near Gloucester. Daughter of Jesse
 and Eliza Sessions.

Although she never possessed a very strong constitution, no particular symptoms of disease appeared, to excite much anxiety in the minds of her friends, till about the fifteenth year of her age, whilst at school. On coming home for the winter vacation, her health was found to be in so delicate a state that it was considered unsuitable for her to return. After a few months had elapsed, she appeared to be again restored to her usual health and strength; yet it is evident from a few memoranda left by her, that this dear child felt on how slender a thread her life was suspended; and her mind appears to have been brought, in some measure, under the preparing

hand of her Heavenly Father. In alluding to this period in her journal, under date of Eleventh month 28th, 1853, she remarks: "The night of this day is the anniversary of the time when I was first taken ill. O how many things have happened since then, and how much I have to be thankful for, and yet how ungrateful I am. O my dear Redeemer, let me ever be kept in a humble state of mind, 'knowing no will but thine;' and O may I always remember my afflictions, and thy mercies, with the deepest gratitude!"

She was always very fond of the country; and on removing with her family to Tuffley in the summer of 1855, her enjoyment of its rural beauties was very striking; her happiness seemed "unbounded," though, as she remarked, "it sometimes felt to her that it was too great to last." During this interval of comparative health she devoted herself very much to visiting the poor, circulating tracts among them, and, as she felt ability, speaking to them of a Saviour's pardoning love. She also, once a week, collected together and instructed a few children from the village. The patient kindness and untiring interest with which she regarded and treated these little ones, was felt to be a silent lesson of benefit

for many older than herself. Whilst engaged in these and similar occupations, the improvement of her own mind was not forgotten, but was pursued with an interest and avidity, it was often feared, beyond her strength; especially when, as the eldest daughter of a large family, much time was necessarily devoted to the domestic arrangements of the household. In the spring of 1856 her health again failed, and although her complaint was pronounced to be of a serious nature, it produced no perturbation of feeling, no impatient lament;—her constant expression in reference to it was, “I know whichever way it ends all will be well.” During this illness she was often subject to attacks of extreme pain, but was enabled to bear all her Heavenly Father saw meet to lay upon her with calmness and resignation, Jesus being near to sustain and strengthen her. Her allusions to her own unworthiness, her Saviour’s unmerited love, and her fervent trust in him, were frequent and instructive. On one occasion, thinking herself very near her end, all the members of the family, including the servants, were summoned, one by one, to her bedside, to receive some sweet and appropriate words of counsel or encouragement, and, as she then thought, a last farewell. To two of her brothers

at school, and some absent friends, she also sent messages of love and interest for their spiritual welfare. But it pleased her Heavenly Father to revive her for a while longer; and in allusion at a subsequent period to this season, she remarked to her mother, "O I can never forget that time, passage after passage of Scripture came one after another into my mind, with a force and a clearness of meaning which I never had before; I saw and understood things in a way wonderful to myself."

On the recommendation of her medical attendant, she left home about the end of the Eighth month for South Devon, where she remained for about five weeks, during which time she gained considerable strength. This apparent improvement in her health was, however, but of short duration, as, soon after her return home, she became so much worse that her medical attendant considered her much longer continuance very doubtful. On hearing this opinion she remained silent for a time—a shade passed for an instant over her placid face—but immediately after she said, with a sweet smile, "Well, mamma, I can love and trust still."

From this time she declined more rapidly, but was not entirely confined to her bed till First day,

the 26th of Tenth month, when she became too ill to be left. On the morning of the 28th her father remarked, on going into her room, that he thought her looking better;—she smiled and said she was “very comfortable.” In a few hours after, her parents were summoned from the breakfast-table to her bedside, and it was soon evident she was rapidly sinking. She remained calm and still,—her breathing grew fainter every moment,—she turned to her dear mamma and said, in a low voice, “Jesus is with me;” and shortly after her purified spirit took its flight, we reverently trust, into the presence of her Redeemer, for ever to unite in singing the praises of the Lord God and the Lamb.

It is thought a few extracts from memoranda found after her decease, may prove interesting and instructive to those who are in the morning of their days.

Sixth month, 1st, 1853. “For some time past I have been intending to keep a journal of my feelings, and to-day I begin,—earnestly hoping, and fervently praying, that on frequently contrasting one day’s experience with another, I may be found growing in grace and in the fear of the Lord. I think I may say that to-day I have been favoured to find Him whom my soul loveth,

though I fear I am too much taken up with worldly things."

Sixth month, 19th. "I regret to say that, for some time past, I have almost forgotten Him who would be my Guide, my Light, and my All, if I truly followed Him with a perfect heart and willing mind. O, Lord, grant thy poor weak child forgiveness, and help her to keep in the right way,—make her more humble, more contrite, and keep her near to thee, for there, and there only, she is well. Do this, I fervently beseech thee, for the sake of thy dear Son. Thou art ever ready to save, O stretch out thy arm once again, dearest Father, and O help me to embrace it, and keep near to it,—this is what I earnestly crave. Thou knowest, O Lord, that I am sincere."

Eighth month, 23rd. "It is my 15th birthday to-day, and I have endeavoured to look back upon the past year,—and I have to record, I hope with thankfulness, the many and great blessings which my most merciful Heavenly Father has showered down upon his poor unworthy child. He has seen meet to afflict me, but I can plainly trace his almighty arm stretched out in infinite loving-kindness, to wean my heart from the things of this earth, and centre it upon him; and if it has

led me to look to Him from whom my every good emanates, may I not regard it as the greatest blessing of my life? O I do earnestly desire that my faith may be kept unshaken to the end."

Ninth month, 2nd. "How shall I praise Him from whom cometh 'every good and perfect gift?' I have this day, through the love and mercy of the dear Redeemer, been favoured with a feeling of love and joy unspeakable. I received a letter this morning from dear —— informing me of the change that has taken place in her friend ——. O, is not this another cause for renewed thankfulness? I do indeed feel my utter unworthiness to receive all the bounteous gifts which He has showered down upon me, and this is one of the greatest. Now there is a bond between us, that, however far away from each other we may be, will draw us together by the sweet chords of praise and love, to that Power which I humbly trust has redeemed us from everlasting death. O how sweet is Christian fellowship."

First month, 29th, 1854. "Since I last wrote, much darkness and temptation have been my portion; and O how often have I fallen through unwatchfulness; yet the last few days, though I have been sorely tried, I believe I may say with truth, that the Lord has been graciously pleased

to give me an assurance that if I waited patiently for him, he would in his own good time cause his face to shine upon me. This morning I think I am favoured with quietness of mind, if not peace. O that I were more thankful for all my numberless blessings."

Eighth month, 22nd. "Nearly three months have flown since I last wrote in this little record of my feelings, and what, I may ask myself, have been the workings of my heart since then? I fear almost to answer this question, such a startling array of sins come up before the eye of the mind. Exceeding vanity has been, I think, almost my chief besetment; even when trying to offer my petitions at the Throne of Grace this will come up in some shape or other. Then again, how great a place have the world and the things pertaining to it occupied in my breast; how few and fleeting have been my endeavours after good. O, I am *altogether vile*; vain were it to attempt to write down a catalogue of my many sins. Unless my dear Saviour take pity upon me, I am lost *utterly*; but in one thing I am safe—it is in the merits of my Redeemer ALONE that I trust, not in my own self-righteousness, for that is as "*filthy rags*," and I *feel* it to be so. This is the last evening before entering my seventeenth year;

if my age was reckoned according to the really improving moments I have spent, O how 'few and evil' my days would appear. Coming home this evening from a visit to H——, I gazed long at 'the spacious firmament on high,' lit up as it was by countless stars; and, as my imagination wandered through the 'fields of air,' my spirit was led higher still, from the creatures to the Creator, and I contemplated, as well as I was able, his greatness, majesty, power, and love ineffable. I felt myself lost in wonder, and led to praise him, and think 'how can these things be?' Such things as these, more particularly the love of God to us in sending his own beloved Son to redeem us from *all* sin, are *far* beyond our finite comprehension now, but we hope and long for a time when we may know all things, and through our Saviour's merits, meet Him face to face, whom now we 'see through a glass darkly.'"

The following extracts from letters to a young friend may suitably close this short memorial.

Eighth month, 1853. "At school it is very hard to give up, there are so many temptations to withstand; but then time is very short, and when we are summoned to render an account of our actions, shall we be able to make that an excuse for not living the life of a Christian? It is indeed

sweet to know a forgiveness of sins, through One who loved us as we never can love any one. And do not think that we shall enjoy life less if we give up to what is right; I have never enjoyed life so much as since I have, through the mercy and loving kindness of the dear Redeemer, known a little of his love and peace to be my covering, for it takes away the edge of death."

Fourth month, 1854. "If we could only believe that He who puts into our hearts the wish to serve Him, (for we are unable of ourselves to think *one* good thought) will also give us the power to perform it, should we be so often cast down under a feeling of our *manifold* infirmities? I believe if we were to look more to the Great Head of the Church, and less to our own weaknesses, believing on, and keeping the eye of faith towards him, we should oftener experience that comforting assurance that He is near. So long as we are faithful to him, he will never allow us to *fall*; we may, and often *do stumble*, but he in his infinite mercy condescends to stretch out his almighty arm to our assistance. I often find that when I feel most weak and cast down, then he permits his healing balm to fall upon me, and I go forward strengthened and refreshed thereby."

Third month, 30th, 1856. "Through this illness I think I may say that my own prayers, as

well as those of my dear friends, have been answered *abundantly*, and I have felt the blessed Jesus very near me for my comfort and support. I desire earnestly that *all* the glory may be given to him, for ah! how should I have felt had not he comforted me with his holy presence! and, blessed for ever be his name, he took away from me all fear of death, and gave me a perfect assurance that, should this illness terminate only with my life, one of the 'many mansions in his Father's house' would be prepared for me by the blood which he shed on the cross for *me*. O! I have been favoured at times, when in health, though with much coldness and deadness between whiles, to feel something of a living faith in my Saviour's blood."

Fourth month, 7th, 1856. "Here I am before the open window, enjoying with all the keenness of an invalid, the soft air of spring, and the beautiful scene before me. Ever and anon comes the lowing of the milch cows, the bleating of lambs, the cawing of rooks, the twittering of the dear little birds as they hop among the branches. Then I can see the great elm tree in front of the house is beginning to bud, and the hedge is quite green with the beautiful *spring* leaves;—with all

these to cheer me, ought I not to be very thankful and grateful? but alas, though I do desire to be so, I am *far* from feeling sufficiently so."

Fourth month, 22nd, 1856. "If it were only for my dearest mamma's sake, I would wish to live, as being the only daughter old enough to be much of a companion, she would feel so lonely without me. Not that I fear to die, for (praise be to Him alone) "I know in whom I have believed," and

"Jesus can make a dying bed
Feel soft as downy pillows are."

But I have felt, and I think I feel so now, that I would rather leave the issue to Him 'who careth for us,' knowing whichever way it turns will be in truest love and mercy."

Sixth month, 29th. 1st day. "The evening is so still and lovely;—it seems to me as though such times were often given us to commune with our own hearts and be still, and listen to what our *Best Friend* has to speak to us,—it often reminds me of the time when 'they heard the voice of the Lord God walking in the garden in the cool of the day;' may it be our case to go forth to meet him, not hiding ourselves among the trees, as did our first parents."

PHILLIP SEWELL,	89	1	1 mo.	1857
<i>Wereham, Norfolk. An Elder.</i>				
MARGARET FELL SHACKLE-	20	17	8 mo.	1857
TON, <i>Ballitore.</i>	Daughter of George and Han-			
nah Shackleton.				
JAMES SHANNON,	46	18	4 mo.	1857
<i>Ballygunner, Waterford.</i>				
MARY SHARP, <i>Brighton,</i>	26	19	10 mo.	1856
Daughter of Ebenezer and Hannah Sharp.				
ELLEN SHEPPARD,	62	31	5 mo.	1857
<i>North Fishery, Cork.</i>				
MARGARET SHEPPARD,	62	14	6 mo.	1857
<i>Lurgan, Ireland. Wife of John Sheppard.</i>				
ELIZABETH SHIPLEY,	91	21	4 mo.	1857
<i>Gloucester.</i>				
JOSEPH SIMPSON, <i>Kendal.</i>	76	9	5 mo.	1857
WILLIAM SMEE,	59	8	11 mo.	1856
<i>Stoke Newington.</i>				
ELIZABETH MARY SMEE,	29	22	9 mo.	1856
<i>Stoke Newington. Daughter of William and</i>				
Margaret Smee.				
HENRY SMITH,	47	31	10 mo.	1856
<i>Braintree, Essex.</i>				
RICHARD SMITH,	71	17	11 mo.	1856
<i>Highbury Place, Islington, London.</i>				
ALLAN SMITH,	56	11	12 mo.	1856
<i>Salford, Manchester.</i>				

MARY SMITH,	87 11 7 mo. 1857
<i>Wanstead, Essex.</i>	
MARY SPENCER,	61 16 7 mo. 1857
<i>Whitehaven.</i> Wife of John Spencer.	
GEORGE STACEY,	70 12 2 mo. 1857
<i>Tottenham.</i> An Elder.	

Though, from the state of his health, long withdrawn, in the latter part of his life, from active service in the Church, the memory of this dear friend will be precious to many. He was long known and justly esteemed as a useful member of our religious Society, in which his services, and the Christian probity of his character, were highly appreciated. For many years, he acceptably filled the offices of Overseer and Elder in the Monthly Meeting to which he belonged; and being a man of a sound, cautious, and deliberate judgment, his views were much valued by his friends. From early life to declining years, the Christian principles and testimonies upheld by Friends were dear to him; and he cheerfully devoted his time and talents, in various ways, to their promotion and support. Towards the last, his enfeebled physical and mental condition precluded much expression of his feelings; but there is good ground for entertaining the reverent belief, that, through the mediation of the blessed Saviour

in whom he believed, whom he had loved and sought to serve on earth, he has been graciously permitted to obtain an entrance into the kingdom and joys of heaven.

THOMAS STARK, 76 8 7 mo. 1857

Mevagissey, Cornwall.

JOHN STEEL, *Cork*, 4 1 10 mo. 1856

Son of John Steel.

JOHN STEER, *Derby*, 76 30 12 mo. 1856

ELIZA STEPHENS, 64 27 1 mo. 1857

Randalls Mills, Ireland.

SUSANNA STEPHENS, *Dublin*, 89 30 10 mo. 1856

JOSEPH STERRY, *Hertford*, 80 5 1 mo. 1857

REBECCA STEPHENS, 72 23 3 mo. 1857

Truro, Cornwall.

MARIA STRANGMAN, 30 30 3 mo. 1857

Summerland, Waterford. Wife of Samuel Strangman.

REBECCA STURGE, 69 9 8 mo. 1857

Birmingham.

WILLIAM SYKES, *Ackworth*, 61 26 6 mo. 1857

HANNAH MARIA TAYLOR, 29 9 10 mo. 1856

Middlesborough on Tees. Wife of William Taylor.

ELIZABETH TESSIMOND, 79 8 4 mo. 1857

Newcastle-on-Tyne. Widow of Thomas Tessimond.

WILLIAM DAVIS THACKER, 76 13 2 mo. 1857
Mountmelick.

ELIZABETH THISTLETHWAITE 74 5 11 mo. 1856
Bainbridge, Yorkshire. Wife of John Thistle-
 thwaite.

ELIZABETH THISTLETHWAITE 49 11 1 mo. 1857
Leeds. Wife of Anthony Thistlethwaite.

MARGARET THISTLETHWAITE, 77 9 2 mo. 1857
Leayeat, Dent, Yorkshire. Widow of Richard
 Thistlethwaite.

AGNES THISTLETHWAITE, 66 16 6 mo. 1857
Ackworth.

ISABELLA THISTLETHWAITE, 83 4 8 mo. 1857
Clough in Garsdale, Yorkshire. Widow of Wil-
 liam Thistlethwaite.

ANNA MARIA THOMPSON, 14 5 10 mo. 1856
Hulme, Manchester. Daughter of Joseph and
 Sarah Thompson.

WILLIAM HENRY THOMPSON, 9 6 10 mo. 1856
Hulme, Manchester. Son of Joseph and Sarah
 Thompson.

SUSAN MORRIS THOMPSON, 54 15 12 mo. 1856
Liverpool. A Minister. Wife of Francis
 Thompson.

THOMAS THORNLEY, 63 27 12 mo. 1856
Bradley, near Ashbourne.

MARY THORNTON, *Rastrick*, 75 9 10 mo. 1856
Brighouse. Wife of Joseph Thornton.

- HANNAH TODHUNTER, 50 1 5 mo. 1857
Dublin. Wife of Thomas Harvey Todhunter.
- CHARLES TOTHILL, *Plaistow*, 70 29 9 mo. 1857
- JOHN TRANTER, *Baldock*, 85 25 8 mo. 1857
- CHRISTIANA TURNER, 17 9 10 mo. 1856
Liverpool. Daughter of William Turner.
- JOHN UPTON, *Fareham*, 84 21 8 mo. 1857
- JAMES WAKE, 78 29 11 mo. 1856
Cottingwith, near York.
- MARY ANNE WAKEFIELD, 60 7 1 mo. 1857
Bird-Town House Ballitore. Wife of Thomas C. Wakefield, Junior.
- MARY WALLIS, *London*, 64 1 10 mo. 1856
Widow of John Wallis.
- JAMES HENRY WALPOLE, 18 18 2 mo. 1857
Monkstown, near Dublin. Son of Edward and Sarah R. Walpole.
- ROBERT WALPOLE, 74 12 9 mo. 1857
Monadrehid, Queens County, Ireland.
- MARY WANSBROUGH, 67 24 7 mo. 1857
Wellington, Somerset.
- MARIA WARING, *Grange*, 31 18 2 mo. 1857
near Wexford. Wife of Thomas Waring.
- PATIENCE WATSON, 45 13 2 mo. 1857
Sheffield. Wife of Thomas Watson.
- HANNAH SOPHIA WESTLAKE, 24 22 2 mo. 1857
Fordingbridge. Wife of Thomas Westlake,

MARY WHEELER,	45	21	10 mo.	1856
<i>Heaton Norris, Stockport.</i>	Wife of Thomas Wheeler.			
JOSEPH WHITE, <i>Chesham,</i>	84	22	11 mo.	1856
<i>Bucks.</i>				
ANTHONY WIGHAM,	81	6	7 mo.	1857
<i>Aberdeen.</i>	A Minister.			
GEORGE WILKIE,	37	13	7 mo.	1857
<i>Islington, London.</i>				
WILLIAM WILLMOTT,	22	28	5 mo.	1857
<i>Birmingham.</i>	Son of William and Mary Willmott.			
MARY WOOD, <i>Rotherhithe,</i>	75	27	1 mo.	1857
<i>Surrey.</i>	Widow of Thomas Wood.			
SUSANNA RANSOM WOODROW,	54	17	1 mo.	1857
<i>Yarmouth.</i>				
JAMES EDWARD WRIGHT,	1	9	10 mo.	1856
<i>Sudbury.</i>	Son of James and Rebecca Wright.			

INFANTS whose names are not inserted.

Under one month	Boys	5	...	Girls	0
From one to three months...	do.	1	...	do.	0		
From three to six months ...	do.	2	...	do.	1		
From six to twelve months..	do.	5	...	do.	1		

SAMUEL TUKE,

Died 14th of Tenth Month, 1857, in his 74th year.

It is not intended, in the following sketch, to attempt more than what must necessarily be a very bare and imperfect outline of our departed friend's life and character.

The sphere of his thoughts and actions was so extended, the traits of his character were so varied, and the retrospect of his active life revives so many associations, both of a religious and civil nature, that to attempt any thing deserving the name of biography in this notice, would be unsatisfactory to the writer, and disappointing to the reader. Those who knew him intimately, will, with willing hearts, fill up the lineaments which are wanting, to complete the more finished picture of one whom they so justly loved and honored.

Samuel Tuke was the son of Henry and Mary Maria Tuke, and was born at York, in the year 1784. From early childhood he appears to have

manifested many of the mental and intellectual characteristics which so remarkably belonged to him in his riper years.

In many of the letters written by his loving mother, references are made, and incidents recorded which indicate, even in the boy, a tendency to reflection and seriousness much beyond his years. Few have been more favoured than he was in the possession of parents, who, in the management of their children, combined qualities too often separated—judgment and the most tender affection, with fervent piety.

With his removal from school to business, at the early age of thirteen, his education did not terminate. His evenings were devoted to careful study; and in the counting house, so well known to Friends in Yorkshire, the influence of his grandfather and father must have materially aided in moulding his mind, and have led to that early devotion of his time and talents to the service of his fellow creatures, which formed so conspicuous a feature of his after life.

Thus it is interesting to trace, in the formation of Samuel Tuke's matured Christian character, not only the result of natural endowment, but of the guarded training and bright example of parents who illustrated and enforced, by their

daily lives, the doctrines which they professed. There appears scarcely to have been a period when the subject of this sketch was not, to a considerable degree, under the influence of Divine grace; without which all other advantages would have availed little. Although he was at times, in his earlier life, disturbed by doubts and temptations, and very often made to feel the evil propensities of his nature, he was not permitted to be drawn away from his allegiance to the God of his fathers, whom he had so early been taught to love and to serve. He has himself stated that the doubts which occasionally distressed him, at this period, were most effectually removed when "*I came to believe that God was round about my path, and that he did know all my secret ways and thoughts*; this belief did more thoroughly solve all my doubts respecting the Divine Being, than any arguments or reasons which I ever heard."

The following memoranda of "Resolutions to be observed," were made at an early period of life:—

"1st. To read some portion, both of the Old and New Testaments, daily.

"2nd. To endeavour to obtain, and fix in my mind, a *just estimate* of things, and to regulate my pursuit of them accordingly.

“3rd. To continue my present pursuits, and use more diligence.

“4th. To endeavour rather to *shun* than conquer evil; ‘and, since ’tis hard to combat, learn to flee.’”

After glancing at these interesting indications of character, it will not be attempted here to delineate the deepening growth of that Christian life, which, as the heart and intellect came under the full power of the Gospel, brought him savingly to accept the message of salvation through Jesus Christ; and, in after years, to proclaim the glad tidings of his Saviour’s love.

At the age of twenty-six, he married Priscilla, daughter of James Hack, of Chichester, to whom he was united by the closest bonds of affection for eighteen years. To his mind, as remarkable for tenderness as strength, the severance by death of this union, left behind it deep and lasting effects. The loss indeed was great, and *his* was the mind to feel it most intensely. Less hopeful naturally than many, the traces of this affliction remained throughout his future life; but not less so the evidences of the Lord’s work in pruning “the branch which beareth fruit,” and in preparing the vessel for his house, as “silver is tried.”

This event threw doubly upon him the care and oversight of the numerous family thus left to mourn the loss of their beloved mother. In this work he was aided by his devoted sister, Maria Tuke, who, to the close of her valuable life, was to him a true sympathizer in his cares and sorrows, and a tender and judicious friend, to whom he could confide the various anxieties which he was naturally too prone to shut up in his own breast.

Amidst the incessant labours in which he was engaged, the right training and welfare of his children were always uppermost; and few parents have been regarded by their families with greater reverence, or loved with deeper affection. The periods of religious retirement with them, and the fervent earnestness and humility of his petitions to the Throne of Grace, at the evening family readings, have left behind them impressions which can never be effaced.

The interest which Samuel Tuke took in the care and humane treatment of those afflicted with mental disorders, especially in connection with the Retreat, is well known to all our readers, and cannot be more than cursorily referred to in this notice. One extract however from his memoranda, alluding to his exertions on behalf of the

insane, so clearly and beautifully illustrates the motives which influenced him, not only in this, but in all his labours for the good of others, that it may not unsuitably be inserted here. On receiving from the printer an impression of his work, "A Description of the Retreat," published in 1813, when the author was in his twenty-ninth year, he makes the following entry in his journal:

"This work was commenced under a deep sense of the sufferings of the insane. Their afflictions have often been present with me in my retirement before God, and my prayer has been that, for the cries of the poor and needy who have no helper, he would arise. May he prosper this imperfect effort to awaken the public sympathy towards them." This work, reviewed in many of the leading publications of the day, excited an amount of attention to the subject which its author had never ventured to anticipate; and the "imperfect effort," under the Divine blessing, was instrumental, to a great extent, in promoting that change in the treatment of the insane, which he had so earnestly longed for.

His efforts in this direction formed, however, but a small portion of the engagements of his active life. He early took a deep interest in the

Bible Society, the Anti-Slavery, and British and Foreign School Societies; and, for many years, he laboured assiduously to promote the cause of education amongst the industrial classes in his native city; whilst his expansive benevolence, and his warm-hearted philanthropy, called forth his sympathy with human suffering of every kind, and led him to active exertion for the moral and religious improvement of his fellow men, of all classes of the community.

In his own Society it is needless to speak of the position which he held. His steadily onward course of practical usefulness has left too many permanent results to require much comment. Even from this more sectional point of view, his early connection with the history of the Retreat, and the subsequent development and administration of that Institution, was productive of incalculable good; and the value of his untiring devotedness to the interests of Ackworth School, and the educational establishments, under the care of the Quarterly Meeting, at York, as well as the promotion of a sound Christian education throughout the Society, is well known. There are many who will vividly recall his opening addresses at the meetings of the Educational Association, and remember with how deep an interest they

listened to the exposition of his matured views upon these important subjects, as embodied in the "Five Papers," which he read at their Annual Meetings at Ackworth.

Whatever tended to the spiritual advancement and healthy progress of the Christian community to which he belonged, lay near to his heart; and it would not be doing justice to our dear departed friend, to omit giving due prominence to his warm attachment to the religious views of his own Society.

In connection with this subject, it will be recollected that he edited several works relating to the history and principles of the Society of Friends. The principal of these are: "Memoirs of the the Life of Stephen Crisp," and "George Whitehead;" and "Selections from the Epistles of George Fox." The concluding paragraph of his introduction to the first of these works exhibits at once his high estimation of the "Early Friends," and his true appreciation of those who, in some respects, differed from them, and from himself, in religious opinion.

"We are not to forget," he remarks, "that the Episcopal Churches of England, Ireland, and Scotland, boasted, about that time, some of the most illustrious names in the galaxy of Christian

worthies,—Usher, and Beveridge, and Leighton, and Taylor, and Cudworth, and Tillotson; nor must we forget the not less excellent names of Owen and Baxter. If we add to these the names of Fox, and Barclay, and Penn, and Crisp, some would probably startle at the alliance; but we trust all these worthies have long since forgotten their earthly discrepancies, and learned to tune their harps together, to the praise of their common Redeemer,—hymning,

‘Him first—Him last—Him midst and without end.’”

It was not, indeed, in the narrow-mindedness of sectarian partiality, but from the deep conviction of a large and enlightened understanding,—a clear and comprehensive view of the scriptural soundness, and the consequent value and importance of its essentially and directly theocratic principles and polity, that, with the full heart of a truly catholic Christian, Samuel Tuke so sincerely loved the Society of which he was a member, and so largely devoted the energies of his capacious mind, to the advancement of the cause of Christ within its borders. When, in the vigour of his meridian strength, his Christian graces became more fully expanded, the mellow richness of his personal experience could not be concealed; and, rooted as that evidently was, in humility, and

faith, and love, those who knew him most intimately, could not doubt that he lived very near to the Saviour whom he adored,—that by the grace of God he was what he was,—that the fruits which he bore were “the fruits of the Spirit.” About his fortieth year, he first spoke as a minister of Christ. The hearts of many will respond to the testimony of a much loved and honoured Elder in the Church, who thus alludes to it—“There is certainly something of zeal and religious exercise spreading amongst the younger part of our large Quarterly Meeting, and in no instance of dedication have I felt more satisfied and comforted than in that of S. T., who closed the last sitting for business on Fourth-day evening, by an offering of thanksgiving and supplication; under a covering of awful solemnity, equal, I think, to most, if not any, that I have witnessed. The effect was indeed very striking, and to some, I suppose, rather astonishing. I cannot but often think, how some would have rejoiced to have witnessed it, whose spirits are now at rest. I say *would have*; but we are left in great darkness as to the connection between the church militant and the church triumphant. It is said that ‘there is joy in heaven over the sinner that repenteth;’—and how do we know

what may be experienced there, when spirits, still in conflict, catch the mantle of departed worth, cast down their crowns at the feet of the Saviour, invoke his strength, and rise to anoint the shield of their faith. It is, however, a consoling evidence to those who witness it, that the 'one body,' composed of the true church under every name, is not forsaken of her Lord and Master."

This full surrender of himself to the service of God, could not fail to render his position in the church one of deepening interest and importance; and, though he never travelled much as a minister of Christ, he was for many years extensively known in that character in his own Quarterly Meeting, and the Society at large; his varied services, and close connection with the "care of the churches," frequently brought him into widespread intercourse with his friends, both at home and abroad, and afforded him ample opportunity to make full proof of the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God. While his services in this respect were highly appreciated by his friends, it was deeply instructive to mark how humbly he walked with his God—and what reverence clothed his spirit in the services of the sanctuary.

For a number of years, and on some of the most interesting and critical occasions in its later history, he filled the important post of clerk to the Yearly Meeting; and many will remember the Christian dignity and strict impartiality with which he sustained the duties of that position, and secured for himself, in no common degree, the confidence and esteem, as well as the love of the brethren. A highly valued friend, who had known him well for nearly forty years, writing after his decease, thus graphically recalls some of the features of his natural and spiritual character:—"Those which particularly recur to me were his originality, richness, and power, combined with great accuracy of reasoning, and at times an almost fastidious, yet singularly happy selection of the very best possible word or phrase to convey not the colour only, but the exact shade of the idea which he wished to impart. The earliest instance of his argumentative skill which struck my boyish mind was when, on 'the floor' of the Yearly Meeting, and his grandfather seated near the right hand of the Clerk, he, as a young man, successfully opposed the views of that venerable patriarch, and defeated the proposition from his own Quarterly Meeting, for the adoption of a National Stock for the relief of the Poor."

“How vividly do I recur to the growing spirituality and tenderness of his ministry, not at all to the lessening of its real *intellectuality*, (if I may use this term in a qualified sense, in connection with so sacred a gift). And then the impressive addresses on the state of the Society, which occasionally burst forth from his lips, not perhaps at the time specially allotted for such a theme, at the close of the Answers to the Queries, but at a later stage of the Yearly Meeting’s proceedings. It were impossible to give an adequate idea of them, and impossible to forget them. But I think that sweetest of all to me is the remembrance of the spiritual greenness, brotherly tenderness to myself, and the humility which accompanied the earlier part of his decline of bodily power. Truly this last memory is like the odour of the myrtle, all the more fragrant because the leaf has been gently crushed.”

The simplest record of the facts of such a life, cannot easily avoid the appearance of eulogy; but that is not the object of this brief sketch; and both as a matter of taste and judgment, and of Christian principle, no one could have a greater dislike to it than the subject of it himself.

In the winter of 1848, an attack of paralysis compelled Samuel Tuke to withdraw from the

active engagements of life. To one who had so long been devoting his energies and time to the service of the Church and of his fellow creatures, the transition to the quiet invalid life, which was prescribed, could not but prove peculiarly irksome, and required no ordinary exercise of faith and patience. These were mercifully granted in the time of need, and his sense of the many blessings he was still permitted to enjoy, and sympathy with those who had not similar privileges, often caused him to break forth in thankful acknowledgments to the "Giver of every good and perfect gift."

Thus, in a letter, written in the summer of 1849, after referring in terms of sympathy to those who are solitary pilgrims in this busy world, he adds, "It is sometimes very humbling to me to think of Watts' lines—

'Not more than others I deserve,
But Thou hast given me more.'

"Yet no doubt their Lord is able to, and, I cannot doubt often *does* make up abundantly all the wants of his poor children, who, walking solitarily through the wilderness, can say, 'Whom have I in heaven but Thee, or in the earth that I desire in comparison of Thee?' And if we allow our multiplied earthly comforts in any way to interrupt the

intercourse with Him who can alone supply our spiritual needs, alas ! what losers shall we be by what we so much prize."

Although Samuel Tuke took a very humble and often discouraging view of his own condition in the sight of God, and longed at times for more sense of his own sinfulness, he was not permitted, even when most cast down, entirely to lose hold of the Anchor which is both sure and steadfast, and which entereth within the veil. Thus, on one of these occasions, he remarked : " It is the sense of the *sinfulness* of sin, a *hatred* of sin, that I feel I want ; this is the truly evangelical groundwork ; for there is no disparity between the 7th and 8th Chapters of Romans—the full sense of sin, and of a struggle against it, *as well as of the means of deliverance from it.*"

Writing in 1850 he says, " Truly we have no continuing city. I do often remember that my days are numbered but to *feel* that they are so, and that they will be few, so as to act upon the conviction, is quite another thing. Really to be a pilgrim—evidently by my actions saying like the Patriarch, that I am seeking another country, even a heavenly one, is what I want ; and to possess it, I must have more of that living *faith* which takes hold of things which are not seen, as if they were seen."

During the greater portion of his illness he was able to hear and enjoy the reading of religious and other books. He had always been fond of poetry, and seemed to dwell upon some of his favourite hymns with peculiar pleasure. Addison's well known hymn, beginning,

"When all thy mercies, O my God,"

was one of these; and on one occasion he particularly noticed the lines,

"And when in sin and sorrow sunk,
Revived my soul with grace;"

adding, "That is very beautiful, *exquisitely* beautiful." Montgomery's hymn on Prayer was another which he much liked.

In the reading of the Bible, the portions which he seemed more particularly to delight in hearing were such Psalms as the 84th, "My soul longeth, yea, even fainteth for the courts of the Lord;" or the 116th, "What shall I render unto the Lord for all his benefits unto me?"—"I will take the cup of salvation, and call upon the name of the Lord;" or such chapters as the 53rd of Isaiah; and he was always much affected by those passages in the New Testament which speak of the great mercy of God, and of the wonderful condescension and compassion of our Saviour to poor fallen man.

In the Seventh month, 1851, he writes to a dear friend: "I do feel now rather more power, and think I am about restored to my better point before the last attack. Yet I consider it is a gentle step in my downward course. Indeed I am dealt with in a very gentle way altogether, having hardly any pain, a fair appetite, and sleeping comfortably. For these and for other unnumbered blessings I am far from being sufficiently grateful. All my dear absent children have visited me this winter, which, though not without the thought that it would probably be our last interview, I have much enjoyed. Yet I sometimes think that, if an allotment less easy to nature might be the means of effectually quickening me in the great spiritual work which I much need, I could give thanks for pain and trouble. What a large and deep work is that of real repentance, including a true sense of sorrow for sin, and also a hearty turning away from and loathing of *all sins*, or of whatever is not in conformity with the mind of Christ. I assure thee, my dear friend, I feel that I need much deeper schooling in that lesson, and I think more and more see that it is the *only* sure basis of all religious experience, and of true hope; for it is surely those who feel the greatness of their sickness,

and know that there is but one Physician who can heal them, who do come to Him in living faith."

In the autumn of 1852 he paid his last visits to several of his sons and daughters residing at a distance; and during the whole of 1853 he was able to walk short distances, to take his daily drives, and to receive visits from a few of his most intimate friends.

In the spring of 1854 a seizure of a very alarming character, which for some time threatened his life, left him in a greatly enfeebled state, and he was not afterwards able to go beyond the adjoining room.

Although, during this latter period of Samuel Tuke's illness, there was but little power of expression, his humble submission, and gentle, uncomplaining patience, were very striking and teaching to all around him. No word of complaint ever passed his lips, but to any expression of thankfulness, he was, when able, always ready to assent. When worn by weariness and pain, portions of the Psalms and hymns were frequently found to be soothing to him, and the night before the fatal attack came on, as the verse was read—

"In thee my hiding place divine,
Be rest throughout life's journeyings given;
Then sweeter, holier rest be mine,
With Thee in heaven."

he took up the last line, repeating again with difficulty,

“With Thee in heaven!”

How appropriate to the glorious change so soon to be his, when his soul would awake and be satisfied in his Redeemer's likeness!

On the following morning, the 12th of Tenth month, 1857, he was suddenly seized with an attack very similar to previous ones. Unconsciousness followed, from which he never wholly rallied; and two days afterwards, without any indication of suffering, the spirit was released from its earthly tabernacle, to occupy, as we reverently believe, the mansion in the heavens, prepared for him by his Lord and Saviour—another fulfilment of His blessed word when on earth: “Father, I will that those whom thou hast given me be with me where I am, that they may behold my glory.”

Thoughts on Christian Retirement.*

THE truth and importance of the connection between Rest and Edification are well worth considering. It is a great truth that the human soul needs frequent Sabbaths. To work without ceasing is the prerogative of Deity alone. It is true that Christianity confirms the saying of the Greek Philosopher, that Action is the end of Thought, and that it represents the performance of Duty as the proper discipline of Humanity. Indeed, this is one of the distinctive elements of Evangelical Philosophy, viz. that human life is not a theorem but a problem—a thing not to be speculated about merely, but to be done. Let this then be at once admitted, and borne in mind

* From the writings of the late Frederic Myers, M.A., author of "Lectures on Great Men."

throughout. Not for indolence, or seclusion, or any form of asceticism, am I pleading now, but only and specially for this, that a spirit of contemplative devotion should ever be mingled with a spirit of practical energy : that our active exertions should be thickly interspersed with intervals of spiritual repose—yea, that our whole life should be penetrated and pervaded by a spirit of tranquillity, and thoughtfulness, and prayer. And mercifully, as it seems to me, has it been ordered by our wise and kind Father in heaven that these separate callings are not contrary the one to the other, but rather co-ordinate. In His Scripture the exhortation to work while it is day, is consistently conjoined with the prescript, that in the morning and at eventide we should watch. It is commanded equally that we should be diligent in business, and fervent in spirit—that we should pray without ceasing, and yet zealously maintain good works. And in that Great Example in which we are taught all the requirements of a Christian's life more emphatically than by precept, it is well to be reminded, how in Him there was a conspicuous union of calmness with energy, and how spiritual peace was translucent through incessant toil and suffering, and contradiction of sinners against Himself.

St. Matthew says of Him, (xiv. 23,) "When He had sent the multitudes away, He went up into a mountain apart to pray: and when the evening was come He was there alone."

St. Mark says of him, (vi. 31,) "When there were many coming and going, and they had no leisure so much as to eat, He said unto his disciples, come ye...apart into a desert place, and rest awhile."

St. Luke, (xxi. 37,) "And in the daytime he was teaching in the temple; and at night He went out and abode in the mount that is called the Mount of Olives."

St. John, (vi. 15) "He departed into a mountain himself alone."

Now it is this being alone, this abiding for a night on the mount, this resting awhile, this going apart to pray,...it is this that I would suggest as a corrective to those influences which a life of uninterrupted activity cannot fail to exert for evil on our spirits. And surely when we see him whose holy soul was ever in essential communion with God, separating himself frequently from the crowd to converse with his Father yet more closely; when we see him who was holiness itself withdraw even from the works of a Divine benevolence, to refresh himself at intervals with

prayer, we cannot for one moment doubt that our spirits need similar retirement for the sustenance of their truest life. It is not good, indeed, even for a man's religious life, that he should be habitually alone, but perhaps it would be worse for him if he were never alone. For in such case he could not surrender himself a living sacrifice unto God. He would lose by continual contact and collision with what is external to himself, his own native character, that peculiar impress on his soul which God gave him to cherish, and not to assimilate merely to that of others: and thus he would lose that integrity of nature which is of great price. Mingling with others without also proportionably communing with his own heart and being still, a man learns to think with others' thoughts, and to feel with others' feelings: he receives the reflexions of others' sentiments as the instinctive promptings of his own conscience, and thus he incapacitates himself for performing that distinctive work which he was sent into the world to do. Doubtless the due alternation of society and self communion it may be difficult to determine by any general rule, and I do not here attempt it: I only now am suggesting that an alternation is the healthiest state for ordinary Christians: not society always; for thus the

mind becomes unable to develope and mature its own distinctive character, or to retain its own clearness and strength, but is weakened and worn away by its multiplicity and variety of interests and attractions: not self-communion always; for thus it soon becomes the mere slave of the few objects or ideas with which it is immediately conversant, grows morbidly sensitive to its own processes of action and liabilities to injury, and loses its sympathy with the rest of that great family of its fellows who have God for their parent too. And this mingling of contemplation with action—of spiritual repose with unusual energy—has been the secret source of the superiority of many of those whose names shine brightest in Christian annals—the inner spring of that sanctity and zeal which seem in some men only to have increased in freshness and in fragrance as they laboured the longer, but which, as other examples also teach us, must assuredly have withered away in their work if they had not resorted to this cooling and strengthening stream wherewith to invigorate themselves daily.

In all Christian respects, at least, the calm are the only permanently strong. They who maintain a frequent communion with the Infinite and the Eternal—they alone will overcome the

world. That peculiar gift of peace which Christ gave to his disciples as his parting gift, is not only one of their greatest treasures, as an essential blessing in itself, but is also a blessing conferring supernatural strength with which to work wonders among men. The man who feels himself through grace at any time prepared to meet his God—the man whose paramount aim in this world is to educate himself for another—this is the man to influence his brethren extensively for good. And where, I would ask, can such thoughts of the true measure and significance of life be obtained as from those points above it or beside it which prayer and retirement may enable a man to gain? Who have taken such true and deep views of life as those who have been consciously on the point of quitting it? Read the records of the most thoughtful and the most spiritual on their death-beds, and compare their estimate of life with men's ordinary reckoning of it, and then say what a change contemplation may produce in us. When men come to die they feel themselves emphatically *alone*. However surrounded by the most kind and intimate friends, the individuality of their own nature manifests itself irresistibly; they indeed feel that practically the outward world is but a vain show, and

that there are, at least for them, but as it were two beings in the universe—their own soul and the Author of it. And so it is in a lesser and proportionate degree in sicknesses and afflictions. One of their principal means of benefit lies in the seclusion of the soul from the world which they generally occasion—in that communion with the Unseen which they frequently compel.

But why, I would ask, should this seclusion from the world, this communion with the Unseen, need to be so forced upon us? Why should it not be rather voluntary? why not desired and provided for? O infatuated creatures that we are, to need afflictions to make us draw near to God, and not to allow mercies to do so rather! O foolish and slow of heart to learn God's purposes of love to us—to misinterpret so the uses of his blessings! What, will we not use these seasons of rest which God gives us, rather than compel him to send us seasons of suffering, for holding communion with him? Will we never turn to God willingly and joyfully? will we never give him the sacrifice of a free and happy spirit—of a mind not bowed down by sickness or made weak by suffering—of a heart subdued by the multitude of his mercies—melted to gratitude by the very sunshine of his blessings? Will we

always appear at his altar only as suppliants pursued by the avenger, and never as coming to present ourselves whole thank-offerings of gratitude and love?

But to return to the suggestion, that for the purposes of the spiritual life of the individual soul labour and prayer are interdependent. Every life of Christian efficiency must be one of frequent meditation. No one can be really spiritually wise who does not study the human heart at its source, and he can only approach near to that in the depths of his own experience. Experience of the world, as it is called, is said to bring with it wisdom, and in some cases with reason, inasmuch as it certainly does enable men to calculate correctly the common-places of life, to conjecture skilfully the ordinary chances of conduct; but it does very little indeed to help us in understanding or in influencing the interior life of the earnest and of the unworldly. Here it is helpless, and worse. The eye that would see this must be enlightened from within—the hand that would stir more than the surface must be strengthened from above.

And again consider: evangelical religion is emphatically a service of the spirit. It is the cultivation of a peculiar state of mind and heart

—a state which is the preliminary condition essential to the acceptable performance of any act of duty whatsoever: and for the attainment of this characteristic state of thought and feeling, steady and frequent contemplation of the distinguishing articles of the Christian faith is indispensable. The performance of any series of acts, whether of worship or of morality, is not the essence of Christianity, it is only its result: and though it uniformly causes its faithful recipients to perform all those duties which lead to the worldly well-being of others and themselves, yet it does not really reside in any heart wherein there is not a sentiment towards Christ, which gives to those acts a significance and a worth quite other than that derived from their natural, visible consequences. Thus the view taken of life and duty by the Gospel of Christ, by affecting our motives and modes of thought, makes the cultivation of our souls the one thing needful for us—all else, however important, only secondary. The preparation of ourselves for another state of being, compared with which the present in itself is insignificant, and this through special means of grace, and in consequence of, and in relation to, certain great truths and facts made known to us by a written Revelation—this is the main aim

of every one who would rightly call himself a Christian. The education of our own souls, the working out our own salvation through faith, and penitence, and prayer, and love—the calling out into exercise every faculty He has given us by every opportunity of grace which He may give us—doing all that we do with reference to His will, and in reliance on His help, and out of gratitude for His grace—this should be the great aim and business of our lives. And all the rest that we do in the world, whatever it be—let it be a course of works of duty, or of benevolence never so good—to be of worth in God's sight, or to be for our own ultimate good, must be done subordinately to this great end, and in conformity with these great principles. Our greatest business then in this world is not to *do* good, but to *be* good—not to be as useful to our brethren as we can, but so to become changed by God's Spirit into his image that we may be fitted to live in closer communion with him for ever. To love our neighbour as ourselves is only the second of the commandments—to love God above all, this is the first. And unless all our duties are thus performed with reference to God's will, and from gratitude for his grace, then however outwardly useful our course of living may seem to be, for the highest

purposes of life it is useless. Most thankful ought we to be indeed, when God makes our earthly allotment of duty to be in its own nature favourable to our bringing forth much fruit to his glory and to the good of our fellow-men. Perhaps there can be no more glorious spectacle than that of a man who, thankful for having been redeemed, and feeling himself being sanctified, is evidently also being permitted to be a co-operator with God in bringing about some great purpose of his providence—energetically and faithfully performing wide-spreading duties, with eye and heart ever uplifted towards Him who he believes has been the Author, and will be the Finisher of his faith; and thus, so passing through things temporal as to make them all helps to his gaining the things that are eternal. Such a spectacle, I say, of active and extensive usefulness combined with personal edification, is one of the highest and most attractive interest. But let it also be remembered how great a truth it is, that

“They also serve who only stand and wait”—

and that meekly to suffer God's will is as sublime a duty as actively to do it.

As individuals, then, let us cherish a spirit of contemplation—let us improve a time of rest.

When the world is too much with us, let us "Rest awhile." When our very works of duty or labour of love render us unquiet or distracted, let us "Rest awhile." When our studies, however intellectual, are engrossing or harassing us more than usual, let us "Rest awhile." "Rest," however, not for mere indolence and slumber, but for that renewal and refreshing of the mind which closer communion with God can alone impart. Remember that mere seclusion from the world will not of itself be necessarily improving to us. If meditation on the Unseen be not conjoined with separation from the visible, the very absence of the things we have been accustomed to will only endear them to us the more. Closer communion with God is that alone which can efface the deepening impressions of the world, or counteract its unceasing encroachments. If there be not this, then the very examination of our own hearts will take but a form of selfishness, and our retirement will be but indolence, or worse. The heart which is empty of thoughts of God will be full of thoughts of that world which is enmity to God: it will be but a mere market-place of carnal interests, or as an open space for every worldly wayfarer to travel on or abide.

Most unwisely, then, may it be said, will he

count the cost who thinks that such seasons of rest as I am recommending, are superfluous or waste—that time spent in prayer is time lost to duty. Rather, our very duties may become hindrances to our improvement, if they be not done in this thoughtful spirit. If all our work, even that which has God's service expressly for its aim, be not thus ennobled and spiritualized by contemplation, however useful it may be to others, it will be fruitless and even hurtful to ourselves. We know, on apostolic authority, that a man may give all his goods to feed the poor and his body to be burned, and yet not have that peculiar spirit which is characteristically Christian: and so perhaps it may be that a man may live a moral, and respectable, and useful life, actively engaged in a course of even religious acts, and yet not be a Christian. Devout thoughtfulness being neglected, our humility before God and gratitude towards Christ is lessened, and thus our fruits of obedience, though seeming fair, are turning inwardly into ashes; and self-satisfaction mingling with our benevolence, we dissolve the pearl which should have been our reward in the very cup of our seeming charity. Constant activity, even in good works, has always a tendency to draw us away from watchfulness over

our motives of action, and uninterrupted usefulness to make us think more highly of ourselves than we ought to think: and if these things be not counteracted by a self-communion and communion with God proportionate to our activity, then though outwardly and to others we be still zealous and benevolent, yet in the eyes of Him who looks not at the outward appearance only, we shall assuredly be seen to be also prouder and colder every day, and gradually less like Christ continually. Let us not then ever neglect or abridge that period of repose which the health of our souls requires to be devoted to communion with our hearts, and with Him who is greater than our hearts. Be sure that God can require of us no exertions for even the spiritual well-being of others which must of necessity impair our own: and that if our own souls are not duly edified, it will be received as no excuse hereafter that we were trying to do God more service the while; seeing that reason alone might tell us that our efforts are not essential to God's service, while Scripture everywhere represents the cultivation of personal holiness as the one thing needful for ourselves.

May this conviction grow among us, that Christian religion lies as much in discipline of

the heart as in the conduct of the understanding, and may we take this as our abiding motto, "In quietness and confidence shall be your strength."

"Man's wisdom is to seek
His strength in God alone;
And e'en an angel would be weak,
Who trusted in his own.

"Retreat beneath his wings,
And in his grace confide;
This more exalts the King of kings,
Than all thy works beside."

A Voice from Heaven.

I shine in the light of God,
His likeness stamps my brow,
Through the shadows of death my feet have
trod,
And I reign in glory now !

No breaking heart is here,
No keen and thrilling pain,
No wasted cheek, where the frequent tear
Hath rolled and left its stain.

I have found the joys of heaven,
I am one of the angel band ;
To my head a crown of gold is given,
And a harp is in my hand !

I have learned the song they sing
Whom Jesus hath set free ;
And the glorious walls of heaven still ring
With my new-born melody !

No sin, no grief, no pain,
Safe in my happy home !
My fears all fled, my doubts all slain,
My hour of triumph come !

O friends of mortal years,
The trusted and the true !
Ye are walking still in the vale of tears,
But I wait to welcome you.

Do I forget?—Oh no !
For memory's golden chain
Shall bind my heart to the hearts below,
Till they meet to touch again.

Each link is strong and bright,
And love's electric flame
Flows freely down like a river of light
To the world from which I came.

Do you mourn when another star
Shines out from the glittering sky?
Do you weep when the raging voice of war,
And the storms of conflict die?
Then, why should your tears run down,
And your hearts be sorely riven,
For another gem in the Saviour's crown,
And another soul in heaven?

TABLE.
Showing the Deaths, at different Ages, in the Society of Friends, in Great Britain and Ireland, during the Years 1854—55, 1855—56, and 1856—57.

AGE.	YEAR 1854—55.			YEAR 1855—56.			YEAR 1856—57.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	10	7	17	14	11	25	13	2	15
Under 5 years	16	17	33	18	19	37	18	5	23
From 5 to 10 "	7	6	13	2	6	8	3	1	4
" 10 to 15 "	8	2	10	3	2	5	0	5	5
" 15 to 20 "	6	6	12	7	5	12	7	10	17
" 20 to 30 "	11	12	23	9	9	18	8	20	28
" 30 to 40 "	8	8	16	5	12	17	3	8	11
" 40 to 50 "	11	18	29	6	13	19	6	13	19
" 50 to 60 "	13	17	30	10	13	23	14	14	28
" 60 to 70 "	32	19	51	15	31	46	14	31	45
" 70 to 80 "	36	44	80	23	27	50	27	45	72
" 80 to 90 "	15	34	49	22	21	43	18	27	45
" 90 to 100 "	7	4	11	3	6	9	1	2	3
All Ages	170	187	357	123	164	287	119	181	300

* The numbers in this series are included in the next, "under 5 years,"
 Average age in 1854—55, 52 years, 11 months, and 21 days.
 Average age in 1855—56, 51 years, 2 months, 26½ days.
 Average age in 1856—57, 53 years, 2 months, and 22 4-5 days.

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